DĪGHA-NIKĀYA

Romanize Pāli Text with English Translation



Alka Barua

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(Romanize Pāli Text with English Translation)

VOL- I

by
Alka Barua



2008

NEW BHARATIYA BOOK CORPORATION
DELHI INDIA

Published by :
NEW BHARATIYA BOOK CORPORATION
5824/7, New Chandrawal,
Near Shiv Mandir,
Jawahar Nagar,
Delhi–110007
Ph : 23851294, 65195809
E-mail newbbc@indiatimes.com

First Edition : 2008

ISBN No. : 81-8315-096-9

Printed by :
Jain Amar Printing Press
Delhi–110007

DEDICATED
To
My Beloved Mother
Smt. CHAYA BARUA
(Whose blessing made me what I am)

PREFACE

First I pay homage to the memory of Parinibbuta Ven. Ananda Mitra Mahathera; the former Saṅghanāyaka of All India Bhikkhu Saṅgha.

The Buddha's statement, "All beings are subject to kamma. The inherit kamma and enjoy various states of existence according to it" ascribed to the Buddha seems to be literally true in my humble case. Having being born in a devoted Buddhist family, I was very much impressed by the Buddhist ideal atmosphere of family from my very childhood. The continuous chanting of the sumblime discourses of the blessed one by my father (Late Shri Pushpa Ranjan Barua) and my mother (Late Smt. Chaya Rani Barua) in my home left bold impression on my mind, though I did not understood the meaning of the gāthās and passages recited. In this regard I pay homage to the memory of Late Ven. Āryavamsa Mahathera; highest monk of the Mahā Bodhi Society who did inspired me to study Buddhism whenever I used to visit the temple along with my parents. Gradually in course of my higher studies there sprang up it seems, the sprout of ancient Indian Wisdom (Buddhism), which had been radiating the minds of millions of people from the hoary past to the present. The inspiration become so powerful and the kammic forces nourished it is such a fine way that I got an opportunity to study the tenets of Buddhism in the department of Buddhist studies, University of Delhi at my post graduate, M. Phil and Ph.D. level.

I decided to work on one of the most important treatise of the Sutta Pitaka. This being the Dīga Nikāya. (Romanized pāli text with English translation, volume I to III). The work will surely be of great help to the scholars and students of Buddhism all over the world.

The Dīgha Nikāya or Dīgha gama or Dīgha Saṁgaha is the first book of the Sutta Piṭaka and is a collection of long

discourses. It is divided into three parts, (i) Sīlakkhandha (ii) Mahavagga, and (iii) Pātheya or Pātikavagga. It contains thirty four suttas, each of which deals fully with one or several points of Buddhist Doctrine. The first of these suttas is called the Brahmajāla Sutta. It is very important in the history of Buddhism.

The Buddha himself in the Sutta refers to us other atternative titles which are atthajāla "the net of advantage", dhammajāla "the net of doctrine", ditthijāla "the net of theories and views" and anuttara Saṁgāmauijaya" the means of glorious victory in war. But the Sutta itself in the text explains the appropriateness of the first title "Bramajāla", which can be explained into english as the "Excellent Net. It describes, "Sayyathā pi, bhikkhavo, dukkha kavatto vā kavaṭṭantavāsī vā Sukhumacchikena jālena parittam udaka-dahem attharayya - evam eva khe, bhikkhave, ye hi keci somamā vā brahmanā vā pubbantakappikā vā apavanta - kappikā – pubbanta – parantam ārabbha anekh - vihitāni edhivutti - padāni abhivadanti, sabbete imeh eva dvā - saṭṭhiya vatthūhi antojāli-katā, ettha sītā va ummujjamāna ummujjanti ettha pariyān. pannā anta-jāli- kata va ummujjamānā ummujjanti." Just as by dragging a fine meshed net in a pond or lake it is possible to expect that all the fish of big size will not excape but will be caught in it, so by means of this Sutta one may expect to catch hold of all types of theories and views which are inconsistent with Buddha's doctrine. The main purpose of living and thinking which fall short of the standard mentioned by the Lord Buddha. Its aim is to give us a list of the possible theories about the world and the soul which may appear in the minds of the monks who, according to the Buddhist method, through meditation although have attained some powers, yet they are not in a position to reach the highest state. It gives an account of the Silas or moral precepts in three sections which are cūla (the short paragraphs on conduct), Majjhima (the medium length or the longer paragraphs on conduct), and Maha (long paragraphs on conduct or essays on conduct in a elaborate way).

The Sutta also discusses various speculations about the world and the soul. They are Sassatavāda "Eternalism of the

world and the soul maintained on four grounds." Ekaccassata and Ekaccas - Satavāda "Semi-Eternalism and Eternalism of something and non-eternalism of something maintained on four grounds" Antānata Extentionism, Amarāvikkhepa "Eel - wriggling" Adhicca - Samuppāda "for tuitous originiation", Uddhamāghātana "Condition of soul after death", Ucchedavāda " Annihilationism", and diṭṭhadhamma - nibbāna - vāda, "The doctrine of happiness in present life. The Sutta than mentions various system of life. This Sutta explains the two classs of gods, Khiddāpadosika and Manopadosikā and it refers to sixty two doctrinal and philosophical speculations which was then current in India. It really discusses the most fundamental principles, ethical and philosophical views about life of the Buddha.

The second sutta is the Sāmaññaphala Sutta, or "Discourse on the reward of Buddhist mode of holy life" or" Discourse on the fruits or benefits of Buddhist way of an ascetic life." It refers to the views of six haretical or non- Buddhist teachers who are mentioned as founders of religious sects and who played a very prominent role in the ancient India's religious world. It also mentions the good results of the life led by an ascetic or a recluse.

This Sutta begins with an account of Ajātasattu's meeting with the Buddha, who, at that time stayed at Rājagaha in the mango - grove of Jīvaka with his disciples. In order to pacify his troubled mind Ajātsattu of Magadha wanted to worship a sramana or a Brāhmana and for this reason he asked his ministers about it. But some advise him to go and meet six contemporary religious teachers who were purāna kassap, Makkhali Gosāla, Ajita kesakambali, Pakudha kaccāyana, Nigantha Nātaputta and Sañjaya Belaṭṭhi putta. Jivaka, the famous physician not only requsted but also advised him to go to meet the Buddha, who would be able to give him peace and happiness to his troubled mind.

The Ambaṭṭha Sutta is third Sutta of the Dīgha Nikāya. The Sutta deals mainly with the subject of the caste and refers to the greatness of the Buddha and says that he possessed the thirty-two marks of a Superman. It also discusses the pride of birth, asceticism and luxury of the Brāhmanas.

The fourth Sutta is the Sonadanda Sutta. It discusses the essential qualities of a Brāhmana. It says that he is called a Brahmana who is "well born on both sides, of pure descent through the father and mother, back through seven generations, with no slur put upon him and no reproach in respect of birth – a repeator of the sacred words, knowing the mystic verses by heart, one who has mastered the three vedas with indices, the ritual the phonology and the exegesis and with the legend as a fifth, one who is learned in the elymologies of the words and the grammer, verred in nature lone or sophistry, and in the theory of the signs on the body of a great man". The Sutta also mentions the doctrine of Brahmanic supremacy.

The fifth in the Kūṭadanta Sutta in which Buddha is discussing right and wrong modes of sacrifices suggests a gradation of them according to the superior and inferior spiritual values kūṭadanta told the Brahmins about the Buddha's qualities.

In the Kūṭadanta Sutta the Buddha told the story of king Mahāvijita of the past when Kūṭadanta visited him. King Mahāvijita played a great role for the performance of an ideal sacrifices with its three modes and sixteen accessories. He belonged to a very noble family and he performed a sacrifice where cows, goats, hens and pigs were not killed and there was no harrassment of servants. Even subordinate kings were invited for this sacrifies and they distributed their riches to the needy people.

This Sutta refers to it as an ideal sacrifice. But the Buddha distributing charity to the needy but among all noble sacrifices, the noblest sacrifice was known as the attainment of the noble eight fold path which consist of right view, right resclution, right speech, right action, right livelihood, right effort, right mind fulness and right concentration.

The Mahāli Sutta is the sixth sutta of the Dīgha Nikāya. It refers to the means of the attainment of divine eye and ear. It also discusses the identity of body with the soul. It describes that a licchavi named Mahāli, after listening to the Buddhas discoveres, became very happy and he expressed his joy over its second part refers to the silas.

The Jāliya Sutta which is seventh Sutta of the Dīgha

Nikāya, refers to soul and body. Is the soul distinct from body" this sutta discusses this important problem.

The Kassapasihanāda Sutta is the eight sutta of the Dīgha Nikāya. It describs the various practices which were prevalent during the time of the Buddha. It mentions the Buddhas talk with a nacked ascetic relating to asceticism. It also says some peculion practices of the naked ascetics which helpd to characterise the "Ajīvikas" life. From this sutta we learn that kassapa visited the Buddha and in course of time he reached the state of arhatship according to the Buddha, the insight, self control, and self mastery of the path or of the system of intellectual and moral training which were introduced for the Buddhist monks were considered as harder than merely the physical practices. The Poṭṭhapāda is the ninth sutta of the Dīgha Nikāya. It discusses the mastery of trance, the question of soul and the infinity and eternalism of the World. When the Buddha stayed at the Jetavana monastery of Anāthapindika, then Poṭṭhapāda a paribbājaka, with a large number of his followers, came to the monastery of Mallika. The Buddha visited him and Poṭṭhapāda gave him a warm welcome and showed his respect and honour. This Sutta refers to the method of discovers which were usually delivered to the paribbājakas or the wanderors. It is to be noted hero that the kassapasihanāda and the Poṭṭapāda suttas mention the fruits or the rewards or the good results where were acquired by the Buddhists through holy practices.

The Subha Sutta which is the tenth Sutta of the Dīgha Nikāya. It has a great similarity with the Sāmaññaphala Sutta, but it differs from, it only when it divides the states of mind under three divisions which are sila (conduct), Samādhi (concentration) and Pañña (wisdom). There are reasons to treat this sutta as a separate one because "samādhi includes the jhāna, the habit of guarding the doors of ones senses constant mindfulness and self possession and the faculty of being content with little.

The Kevaḍḍha Sutta is the eleventh Sutta of the Dīgha Nikāya. It discusses the practice of miracle, and mentions the means by which the manifestation of gods gradualty became clear to a self concentrated individual. It describes cātummahārāji

ka, Nimmānarati, Paranimmitavasavatti and Brahmaloka which are mentioned as the heavens. From this Sutta we learn that the Buddha was regarded as supirior to the gods which were headed by Brahma.

The Lohicca Sutta is the twelfth Sutta and it deals with some points relating to the ethics of teaching and gives a description of three blameworthy and blameless teachers. The Tevijja Sutta is the thirteenth Sutta of the Dīgha Nikāya. From this sutta we learn that the Brāhmnvas based their religious life on the methods introduced by the three Vedas and the Buddha criticised them. It mentions Brahmavihāra. It describes three types of Brahmanical teachers. The Sutta refers to the union of men with Brahmā, but there Brahmā appears to stand more for Brahmā of the Brahmanical system than Brahmā, the creater god. With this sutta ends the first volume of the Dīgha Nikāya.

Professor Sanghasena Singh, formerly of the Department of Buddhist Studies, University of Delhi, Delhi, whose life is also a source of inspiration to me for this work.

I would like to place on the record my sincere thanks to Professor K. T. S. Sarao, Head of the Department whose dynamic personality has become a source of inspiration for me the Translation of this Book.

I thank my publisher Shri Subash Chandra Jain of New Bharatiya Book Corporation for this painstaking interest in the publication of this work. I am also thankful to the staff of the central library of the Delhi University who were always helpful to land me the precious books which I needed for the work.

My heart felt thanks and appreciations are due to my parents for their constant encouragement to my work. I close my remarks with a Buddhistic wish for the well being of all sentient beings: Bhavatu Sabba Maṇgalam.

Alka Barua

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25-10-2007

ABBREVIATIONS

1. BUDDHIST CANONICAL BOOKS.

A.P.	Abhidhamma Piṭaka.
A.S.	Abhidhammatthasaṅgaho.
A.	Aṅguttara Nikāya.
B. V.	Buddha Vaṃsa.
D.	Dīgha Nikāya.
Dhp.	Dhammapada.
Jât.	Jātaka.
Kh. P.	Khuddaka Pāth.
M.V.	Mahavagga
M.	Majjhima Nikāya.
M. P. S.	Mahāparinibbāna Sutta.
P.P.	Puggala Paññati.
S.	Samyutta Nikāya.
S. N.	Sutta Nipāta.
S. P.	Sutta Piṭaka
Ud.	Udāna.
Vim. V.	Vimāna Vattha.
V. or Vin.	Vinaya.

2. Buddhist Non Canonical

Abh. K.	Abhidharma Kośa.
Abh. Pad	Abhidhāna Padīpikā.
Asl.	Aṭṭha Sātinī.

Dhp. Cy.	Dhammapada Commentary.
Dp.V.	Dīpavaṁsa.
M. B. V.	Mahā Bodhi Vamsa.
Mil.	Milinda Pañha.
Par. Dip.	Paramattha Dīpanī.
Sum.	Sumangala Vilāsini.
Vm.	Visuddhimagga.

Other Books

Ait. Up.	Aitareya Upanishad.
Ath.V.	Atthareva Veda.
Brihad.	Brihadāranyaka Upanishad.
E.I.P.	Encyclopedia of Indian Philosophy.
Ep. Ind.	Epigraphia India.
H.B.	History of Buddhim.
J.P.T.S.	Journal of the Pāli Text Society.
J.R.A.S.	Journal of the Royal Asiatic.
Khand U.P.	Khāndogya Upanishad.
P.E.D.	Pāli-English Dictionary
R.V.	Ṛg Veda.
S.B.E.	Sacred Books of the East.
Sat. Br.	Satapatha-Brāhmana.
Tail.	Taittirīya Upanishad.
Z.D.M.G.	Zeits chrift der deut schen morgen Gesellschaft.

CONTENTS

VOL-I

INTRODUCTION
TO THE
BRAHMAJĀLA SUTTA

The Brahmajāla Sutta[1] is very important in the history of Buddhlism. It explains the sīlas (moral Precepts) in there successive section:—Cūla (the concise) Majjhima (the medium length), and Mahā (claborate). The Sutta deals with the various types of philosophical views, e.g. Sassatavāda (eternalism of the world and the soul mainted on the four grounds), Ekaccasassata and Ekaccasassatavāda (Semi-eternalism eternalism of something and non eternalism of something mainted on four ground) antānanta (extentionism), amarā-vikkhepa (eel-wrigglers), adhicca-Samuppāda (fortuition Origination), Uddhamāghātava (condition of soul after death), Ucchedavāda (annihilationism), and diṭṭhadhamma - nibbāna - Vādā (the doctrine of happiness in the present life). The sections dealing with the silas throw much light on the various conditions of life, arts, handicrafts, sports; pastimes, different kind of sacrifices, different occupations of the people, development of astronomy and astrology, arithmetic, accountancy, royal polity, medicine, surgery, architecture palmistry (aṅigam), divining by means of omens and rigns (nimittam) fortune telling from marks of the body (lakkhanam), Counting without using the figures (muddā), counting without using the figures (gaṇanā) summing up large totals (saṅkhānaṁ) Practis-

1. In Pāli Sutta and Suttanta are the same (Suttameva Suttanto). It means a thread, String, a dialogue, a rule, or an aphorism. Certain portions of chapters of the Buddhisst seriptures are called Suttas. They many be either in verse or in prose and vary in length. A sutta is complete in itself cousisting of a connected narrative or a collection of verses on one subject.

ing as a surgeon (Sallakattikaṁ), fixing a lucky day for marriage or giving in marriage (āvāhanaṁ vivāhanaṁ), fixing a lucky time for the conclusion of treaties and for the outbreak of hostilities (Saṁvadanaṁ vivadanaṁ), auguries drawn from thunderbolts and other celestial portents (uppādaṁ), Prognostication by interpreting dreams (supinaṁ), sacrificing to Agni (aggi- homaṁ), looking at the knuckles (aṅgavijja), etc., and after muttering a charm to divine whether a man is well born or lucky or not, determining a proposed site for a house which would be lucky or not (vatthu-vijjā), advising on customary law (khatta vijjā), laying ghosts (bhūta vijjā), knowledge of the charm to be used when lodging in an earth house (bhuri vijjā), foretelling the number of years that a man has yet to live (pakkhajjhānami), using charms to procure abortion (viruddhagabbha karanaṁ), incantatious to bring on dumbness (jivhā-nittaddanam), keeping a mans james fixed by charms (hanusaṁhananaṁ) and fixing on lucky sites for dwelling and consecrating sites (Vattu kammaṁ Vatthu parikiranaṁ).

This Sutta explains the two classes of gods, khiddāpadosikā and manopadosikā. Both these classes are of a rather low order. Thus the Buddha says that the khiddāpadosikā gods spend their time in laughing, playing and enjoying sensual pleasures. for this reason they lose control over their mind, as a result of which they fall down from their position and are reborn in the human World. Of the second class, the Buddha says that they think much of One another. In cousequence of excessive thinking their mind becomes polluted and on account of pollution of their mind they fall down from that situation and are reborn in the human World.

The World of radiance (ābhassaraloka) described in this suttanta is one of the brahmalokas.

This Suttanta tells us that at the beginning of a new world system a being falls from the ābhassaraloka on accounts of loss of life or merit and he is reborn in the brahmavimāna which is then empty, and there he dwells with his mental body, living in joy, having a lustrous body and moving in the sky. The Buddha

relates later on in the some suttanta that this God who is first reborm in the bramavimāna is the great Brahmā, he considers himself superior to the other ābhassaradevas.

This Suttanta sets out in Sixty two divisions various speculations or theories in which theories, going out always from various forms of the ancient view of a 'soul'—a sort of subtle mankin inside the body out separate entity attempt to reconstruct the part or to arrange the future. All such. Speculation in condemned. It is certain from the details given in this suttanta that there were then current in Northern India many other philosophic and theosophic speculation besides those the priests found it expedient to adopt and have preserved for us in the upanisads.

This Sutta deals with the most fundamental conceptions that lay at the root of the Buddha's doctrine and his dhamma, ethical and philosophical views of life.

1. Brahmajāla Sutta*

1. Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā antarā ca Rājagahaṃ antarā ca Nāḷandaṃ addhāna-magga-paṭi-panno hoti mahatā bhikkhu-saṃghena saddhiṃ pañcamattehi bhikkhu-satehi. Suppiyo pi kho paribbājako antarā ca Rājagahaṃ antarā ca Nāḷandaṃ addhāna-magga-paṭipanno hoti saddhiṃ antevāsinā Brahmadattena māṇavena. Tatra sudaṃ Suppiyo paribbājako aneka-pariyāyena Buddhassa avaṇṇaṃ bhāsati Dhammassa avaṇṇaṃ bhāyena Buddhassa avaṇṇaṃ bhāsati, Suppiyassa pana paribbāja-kassa antevāsī Brahmadatto māṇavo aneka-pariyāyena Buddhassa vaṇṇaṃ bhāsati Dhammassa vaṇṇaṃ bhāsati Saṃghassa vaṇṇaṃ bhāsati. Iti ha te ubho ācariyantevāsī aññamaññassa uju-vipaccanika-vādā Bhagavantaṃ piṭṭhito tiṭṭhito anubaddha[1] honti bhikkhu-saṃghañ ca.

1. Thus have I heard. The Blessed One was once going along the high road between Rāgagaha and Nālandā[2] with a great company of the brethren, with about five hundred brethren. And Suppiya the mendicant[3] too was going along the high road between Rāgagahā and Nālandā with his disciple the youth Brahmadatta. Now just then Suppiya the mendicant was speaking in many ways in dispraise of the Buddha, in dispraise of the Doctrine, in dispraise of the Order. But young Brahmadatta, his

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1. BB anubandhā (*throughout*).

* Titles not in the MSS.

2. Nālandā, afterwards the seat of the famous Buddhist university, was about seven miles north of Rāgagaha, the capital of Magadha, the modern Rag-gir (Sum. p. 35).
3. Suppiya was a follower of the celebrated teacher Sañgaya, whose views are set out and controverted in the next Sutta.

pupil, gave utterance, in many ways, to praise of the Buddha, to praise of the Doctrine, to praise of the Order. Thus they two, teacher and pupil, holding opinions in direct contradiction one to the other, were following, step by step, after the Blessed One and the company of the brethren.

2. Atha kho Bhagavā Ambalaṭṭhikāyaṃ rājâgārake[1] eka-ratti-vāsaṃ upagañchi saddhiṃ bhikkhu-saṃghena. Suppiyo pi kho paribbājako Ambalaṭṭhikāyaṃ rājâgārake eka-ratti-vāsaṃ upagañchi saddhiṃ antevāsinā Brahma-dattena māṇavena. Tatra pi sudaṃ bhāsati Dhammassa avaṇṇaṃ bhāsati Saṃghassa avaṇṇaṃ bhāsati, Suppiyassa pana paribbājakasn antovāaī Bhahmadatto māṇavo anoka-pariyāyena Buddhassa vaṇṇaṃ bhāsati Dhammassa vaṇṇaṃ bhāsati Saṃghassa vaṇṇaṃ bhāsati. Iti ha te ubho ācariyantevāsī aññamaññassa uju-vipaccanīka-vādā[2] viharanti.

2. Now the Blessed One put up at the royal rest-house in the Ambalatthikā pleasance[3] to pass the night, and with him the company of the brethren. And so also did Suppiya the mendi-cant, and with him his young disciple Brahmadatta. And there, at the rest-house suppiya the medicent was speaking in many ways in dispraise of Buddha, in dispraise of the doctrine, in dispraise of the order. But the youngs Brahmadatta, his pupil, gave utterance, in many ways, to praise of the Buddha to praise of the doctrine to praise of˙the order thus they teacher and pupil (student) holdings opinions in direct coutradiction one to the other these two carried on the same discussion as before.

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1. Bᵖ *and* Old. C. xi. 1. 8 rājagārake.
2. BB viharanti *for* [2]–[2].
3. Ambalatthikā, 'the mango sapling.' It was, says Buddhaghosa (pp. 41, 42), a well-watered and shady park so called from a mango sapling by the gateway. It was surrounded with a rampart, and had in it a rest-house adorned with paintings for the king's amusement.

   There was another garden so named at Anurādhapura in Ceylon, to the east of the Brazen Palace (Sum. I, 131). This was so named, no doubt, after the other which was famous as the scene of the 'Exhortation to Rāhula starting with falsehood,' mentioned in Asoka's Bhabra Edict (see my 'Buddhism,' pp. 224, 225).

3. Atha kho sambahulānaṃ bhikkhūnam rattiyā paccūsa-samayaṃ paccuṭṭhitānaṃ maṇḍala-māle[1] sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyā-dhammo[2] udapādi : 'Acchariyaṃ āvuso abbhutaṃ āvuso yāvañ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena sattānaṃ nānâdhimuttikatā suppaṭikatā suppaṭividitā. Ayuṃ hi suppiyo paribbājako aneka-pariyāyena Buddassa avaṇṇaṃ bhāsati Dhammassa avaṇṇaṃ bhāsati Saṃghassa avaṇṇaṃ bhāsati, Suppiyassa pana paribbājakassa antevāsī Brahmadatto māṇavo aneka-pariyāyena Buddhassa vaṇṇaṃ bhāsati Dhammassa vaṇṇaṃ bhāsati Saṃghassa vaṇṇṃ bhāsati. Iti ha 'me ubho ācariyantevāsī aññamaññassa uju-vipaccanīka-vādā Bhagavantaṃ piṭṭhito piṭṭhito anubaddhā honti bhikku-saṃghañ cāti.'

3. And in the early dawn a number of the brethren assembled, as they rose up, in the pavilion ; and this was the trend of the talk that sprang up among them, as they were seated there. ' How wonderful a thing is it, brethren, and how strange that the Blessed One, he who knows and sees, the Arahat, the Buddha Supreme, should so clearly have perceived how various are the inclinations of men ! For see how while Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Doctrine, and the Order, his own disciple young Brahmadatta, speaks, in as many ways, in praise of them. So do these two, teacher and pupil, follow step by step after the Blessed One and the company of the brethren, giving utterance to views in direct contradiction one to the other.'

4. Athakho Bhagavātesaṃ bhikkhūnaṃ imaṃ saṅkhiyā-dhammaṃ viditvā, yena maṇḍala-mālo ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: 'Kāya nu' ttha bhikkhaveetarahi kathāya sannisinnā, kā ca pana vo antarākathā[3] vippakatā ti ?' Evaṃ vutte te bhikkhū Bhagavantaṃ etad avocuṃ : 'Iha bhante

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1. *MSS. 1 and ! about equally.*
2. BB sankhiya-dhammo (*throughout*).
3. B^p antarakathā.

amhākaṃ rattiyā paccūsa-samayaṃ paccuṭṭhitānaṃ maṇḍala-māle sannisinnānaṃ sannipati-tānaṃ saṅkhiyā-dhammo udapādi "Acchariyaṃ....pe (3)... anubaddhā honti bhikkhu-saṃghañ cāti." Ayaṃ kho no bhante antarā kathā vippakatā atha Bhagavā anuppatto ti.'

4. Now the Blessed One, on realising what was the drift of their talk, went to the pavilion, and took his seat on the mat spread out for him. And when he had sat down he said : 'What is the talk on which you are engaged sitting here, and what is the subject of the conversation between you?' And they told him all. And he said:

5. 'Mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ Dhammassa vā avaṇṇaṃ bhāseyyṃ Saṃghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Mamaṃ Mamaṃ vā' bhikkhave pare avaṇṇaṃ bhāseyyuṃ Dhammassa vā avaṇ-ṇaṃ bhāseyyuṃ Saṃghassa vā avaṇṇaṃ bhāseyyum, tatra ce tumhe assatha kupitā vā anattamanā vā tumhaṃ yev' assa tena antarāyo. Mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ Dhammassa vā avaṇṇaṃ bhāseyyum Saṃghassa vā avaṇṇaṃ bhāseyyum, tatra ce tumhe assatha kupitā vā anattamanā vā api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthāti ?'

'No h' etaṃ bhante.'

'Mamaṃ vā avaṇṇ bhikkhave pare avaṇṇaṃ bhāseyyuṃ Dhammassa vā avaṇṇaṃ bhāseyyuṃ Saṃghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbeṭhetabbaṃ : "Iti pi etaṃ abhūtaṃ, iti pi etaṃ etacchaṃ, n'at hi c'etaṃ amhesu, na ca pan' etaṃ amhesu saṃvijjatīti."'

5. ' Brethren, if outsiders should speak against me, or against the Doctrine, [3] or against the Order, you should not on that account either bear malice, or suffer heart-burning, or feel ill will. If you, on that account, should be angry and hurt, that would stand in the way of your own self-conquest. If, when others speak against us, you feel angry at that, and displeased, would you then be able to judge how far that speech of theirs is well said or ill ?'

'That would not be so, Sir.'

'But when outsiders speak in dispraise of me, or of the Doctrine, or of the Order, you should unravel what is false and point it out as wrong, saying: "For this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us."

6. 'Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vāṇṇaṃ bhāseyyuṃ, tatra tumhe na ānando na somanassaṃ na cetaso ubbillāvitattaṃ[1] karaṇīyaṃ. Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandine sumanā ubbillāvitā tumhaṃ yev' assa tena antarāyo. Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato paṭiānitabbaṃ: "Iti pletaṃ phūtaṃ, iti p'etaṃ tacchaṃ, atthi c'etaṃ amhesu, saṃvijjati ca pan' etaṃ amhesūti." '

6. 'But also, brethren, if outsiders should speak in praise of me, in praise of the Doctrine, in praise of the Order, you should not, on that account, be filled with pleasure or gladness, or be lifted up in heart. Were you to be so that also would stand in the way of your self-conquest. When outsiders speak in praise of me, or of the Doctrine, or of the Order, you should acknowledge what is right to be the fact, saying: "For this or that reason this is the fact, that is so, such a thing is found among us, is in us."

7. 'Appamattakaṃ kho pan' etaṃ bhikkhave oramattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya. Katamañ ca taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ yena puthujjano Tahāgatassa vaṇṇaṃ vadamāno vadeyya ?'

7. 'It is in respect only of trifling things, of matters of little value, of mere morality, that an unconverted man, when praising the Tathāgata, would speak. And what are such trifling, minor details of mere morality that he would praise ?'

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1. B[r] uppilāvit°. *throughout, but see* 3. 23; audvilya *in Burnouf, 'Lotus,'* 308; *and Morris in* J.P.T.S. *for* 1887.

8.[1] "'Pāṇâtipātaṃ pahāya pāṇâtipātā paṭivirato Samaṇo Gotamo nihita-daṇḍo nihita-sattho lajjī dayâpanno sabba-pāṇa-bhūta-hitânukampī viharatīti." Iti vā hi bhikkhave puthujjano Tathāgatassa vadamāno vadeyya.

' "Adinnâdanaṃ phāya adinnâdānā paṭivirato Samaṇe Gotamo dinnâdāyī dinna-pāṭikaṅkhī athenena suci-bhūtena attanā viharatīti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

' "Abrahmacariyaṃ pahāya brahmacārī Samaṇo Gotamo ārā-cārī[2] virato methunā gāma-hammā ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

8. ' "Putting away the killing of living things, Gotama the recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life." It is thus that the unconverted man, when speaking in praise of the Tathāgata, might speak[3].

'Or he might say: "Putting away the taking of what has not been given, Gotama the recluse lived aloof from grasping what is not his own. He takes only what is given, and expecting that gifts will come[4], he passes his life in honesty and purity of heart."

'Or he might say: "Putting away unchastity, Gotama the recluse is chaste. He holds himself aloof, far off, from the vulgar practice, from the sexual act[5]."

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1. For §§ 8-11 *compare* M. i. pp. 179, 267.
2. B^p anacari (*as in* M. *always*).
3. This refrain is repeated at the end of each clause. When the Sīlas recur below, in each Sutta, the only difference is in the refrain. See, for instance, the translation of p. 100 in the text.
4. Neumann has 'waiting for a gift' which is a possible rendering: but pātikankhati has not yet been found elsewhere in the sense of 'waiting for.' The usual meaning of the word expresses just such a trifling matter as we have been led, from the context, to expect.
5. Gāma-dhammā, 'from the village habit, the practice of country folk, the "pagan" way.' One might render the phrase by 'pagan' if

9. ' "Musā-vādaṃ musā-vādā paṭivirato Samaṇo Gotamo sacca-vādī sacca-sandho theto paccayiko avisaṃvādako lokassâti." Iti vā hi bhikkhave puthujjano Tathāga-tassa vaṇṇaṃ vadamāno vadeyya.

' "Pisunā-[1] vācaṃ phāya pisunāya vācāya paṭivirato Samaṇo Gotamo, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ va sandhātā sahitānaṃ va anuppādātā samaggârāmo samagga-rato samagga-nandī samagga-karaṇiṃ vācam bhāsitā ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

' "Pharusā-vācaṃ pahāya pharusāya vācāya paṭivirato Samaṇo Gotamo, Yā sā vācā nelā[2] kaṇṇa-sukhā pemanīyā hadayaṃ-gamā porī bahujana-kantā bahujana-manāpā tathārūpiṃ vācam bhāsitā ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

' "Samphappalāpaṃ pahāya samphappalāpā paṭivirato Samaṇo Gotamo kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī nidhānavatiṃ vācam[3] bhāsitā kālena sāpadesaṃ pariyantavatiṃ attha-saṃhitan ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vedeyya.

9. 'Or he might say: "Putting away lying words, Gotama the recluse holds himself aloof from falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he breaks not his word to the world."

'Or he might say : "Putting away slander, Gotama the recluse holds himself aloof from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here;

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that word had not acquired, in English, a slightly different connotation. It is the opposite of porī, urbane (applied to speech, below, § 9). Dr. Neumann misses the point here, but has 'höich' below.

1. M. *and* Sum. *p.* 73, pisuṇaṃ ; S[d] pisunaṃ; A. iii. 61. 2. pisuṇā; S[emt] pisunā.
2. S[t] D[s] B[p] Sum. *and* M. *all* nelā, S[cd] *and* Gr neḷā.
3. B[p] Gr vācaṃ (*three times*).

what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus does he live as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace."

'Or he might say: "Putting away rudeness of speech, Gotama the recluse holds himself aloof from harsh language. Whatsoever word is blameless, pleasant to the ear, lovely, reaching to the heart, urbane[1], pleasing to the people, beloved of the people —such are words he speaks."

'Or he might say : "Putting away frivolous talk[2], Gotama the recluse holds himself aloof from vain conversation. In season he speaks, in accordance with the facts, words full of meaning, on religion, on the discipline of the Order. He speaks, and at the right time, words worthy to be laid up in one's heart, [5] fitly illustrated, clearly divided, to the point."

10. ' "Bījagāma-bhūtagāma-samārambhā paṭivirato Samaṇo Gotamo Eka-bhattiko Samaṇo Gotamo rattūparato, vikāla-bhojanā paṭivirato Samaṇo Gotamo. Nacca-gīta-vādita-visūka-dassanā paṭivirato Samaṇo Gotamo. Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsana-ṭṭhānā paṭivirato Samaṇo Gotamo. Uccāsayana-mahāsayanā paṭivirato Samaṇo Gotamo. Jātarūpa-rajata-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-dhañña-paṭiggahaṇā paṭivirato Samaṇo Gotaṃo. Āmaka-maṅsa-paṭiggahaṇā paṭivirato Samaṇo Gotam. Itthi-kumārika-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dāsi-dāsa-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Aj-eḷaka-paṭiggahanā paṭivirato Samaṇo Gotamo. Kukkuṭa-sūkara-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Hatthi-gavāssa-vaḷavā-paṭiggahaṇā paṭivirato Samaṇo Gotamo, Khetta-vatthu-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dūteyya-pahiṇa[3]-gamanânuyogā paṭivirato Samaṇo Gotamo.

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1. Porī. See note above on § 8.
2. Sampha-ppalāpa. Sampha occurs alone in the Hemavata Sutta, and at Gāt VI, 295; A. II, 23.
3. S[t] pahīṇa : *sec* § 19.

Kaya-vikkayā paṭivirato Samaṇo Gotamo. Tulākūṭa-kaṅsakūṭa-mānakūṭā paṭivirato Samaṇc Gotamo. Ukkoṭana-vañcana-nikatināci yogā paṭivirato Samaṇo Gotamo. Chodana-vadha- bandhana[1]-viparāmosa-ālopa-sahasâkārā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

10. 'Or he might say: "Gotama the recluse holds himself aloof from causing injury to seeds or plants [2].

He takes but one meal a day, not eating at night, refraining from food after hours (after midday).

He refrains from being a spectator at shows at fairs, with nautch dances, singing, and music.

He abstains from wearing, adorning, or ornamenting himself with garlands, scents, and unguents.

He abstains from the use of large and lofty beds.

He abstains from accepting silver or gold.

He abstains from accepting uncooked grain.

He abstains from accepting raw meat.

He abstains from accepting women or girls.

He abstains from accepting bondmen or bondwomen.

He abstains from accepting sheep or goats.

He abstains from accepting fowls or swine.

He abstains from accepting elephants, cattle, horses, and mares.

He abstains from accepting cultivated fields or waste.

He abstains from the acting as a go-between or messenger.

He abstains from buying and selling.

He abstains from cheating with scales or bronzes[3] or measures.

He abstains from the crooked ways of bribery, cheating, and fraud.

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1. So SS D[s] *and* Gr " B[P] *and* Sum. bandha.
2. Samārambhā cannot mean 'planting' as Dr. Neumann renders it.
3. Kamsa-kūta. The context suggests that kamsa (bronze) may here refer to coins, just as we jay in English 'a copper,' and the word is actually so used in the 11th and 12th Bhikkhunī Nissaggiya

He abstains from maiming, murder, putting in bonds, highway robbery, dacoity, and violence."'

'Such are the things, brethren, which an unconverted man, when speaking in praise of the Tathagata, might say.'

Cūla-Sīlaṃ niṭṭhitaṃ.

Here end the short paragraphs on conduct.

11. ' "Yathā va pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāma-bhūtagāma-samārambhaṃ anuyuttā viharanti—seyyathīdaṃ mūla-bijam khandha-bījaṃ phalu-bījaṃ agga-bījaṃ bīja-bijam eva pañcamaṃ—iti evarūpā bījagāma-bhūtagāma-samārambhā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhik-khave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

11. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the injury of seedlings and growing plants whether propagated from roots or cuttings or joints or buddings or seeds[1]—Gotama the recluse holds aloof from such injury to seedlings and growing plants."

12. ' " Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhi-kāra-paribhogaṃ anuyuttā viharanti—seyyathīdaṃ anna-sannidhiṃ pāna-sannidhiṃ vattha-sannidhiṃ yāna-san-

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Rules —the oldest reference in Indian books to coins. The most ancient coins, which were of private (not state) coinage, were either of bronze or gold. Buddhaghosa (p. 79) explains the expression here used as meaning the passing off of bronze vessels as gold, Gogerly translates 'weights,' Childers *sub voce* has 'counterfeit metal,' and Neumann has 'Maass.' Buddhaghosa is obliged to take kamsa in the meaning of 'gold pot,' which seems very forced; and there is no authority for kamsa meaning either weight or mass. On the whole the coin explanation seems to me to be the simplest.

1. Buddhaghosa gives examples of each of these five classes of the vegetable kingdom without explaining the terms. But it is only the fourth which is doubtful. It may mean 'graftings,' if the art of grafting was then known in the Ganges valley.

nidhiṃ sayana-sannidhiṃ gandha-sannidhiṃ āmisa-sannidhiṃ—iti vā iti evarūpā sannidhi-kāra-paribhogā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

12. 'Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of things stored up ; stores, to wit, of foods, drinks, clothing, equipages, bedding, perfumes, and curry-stuffs[1]—Gotama the recluse holds aloof from such use of things stored up."

13. ' "Yathā va pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpam visūka-dassanaṃ anuyuttā viharanti—seyyathīdaṃ naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ kumbha-thūṇaṃ Sobha-nagarakaṃ[2] caṇḍālaṃ vaṅsam dhopanaṃ[3] hatthi-yuddhaṃ assa-yuddhaṃ mahisa-yuddhaṃ usabha-yuddhaṃ aja-yuddhaṃ meṇḍaka[4] - yuddhaṃ kukkuṭa-yuddhaṃ vaṭṭaka[5] -yuddhaṃ daṇḍa-yuddhaṃ muṭṭhi-yuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senā-byūham anīka-dassanaṃ—iti vā iti evarūpā visūka-dassanā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathā-gatassa vaṇṇṃ vadamāno vadeyya.

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1. Āmisa. Buddhaghosa (p. 83) gives a long list of curry-stuffs included under this term. If he is right then Gogerly's 'raw grain' is too limited a translation, and Neumann's 'all sorts of articles to use' too extensive. In its secondary meaning the word means 'something nice, a relish, a dainty.'
2. *So* S^{cm} *and* Sum. ; S^{d} sobhana-kārakaṃ; S^{t} sobhanakarakaṃ ; D^{s} sobhanagaraṇam ; B^{p} sobhaṇakam. *Weber in 'Indische Studien,'* ii. 38, *quotes from a commentary on Satarudriya,* 'Sobha iti gandharva-nagaraṃ;' B.R. *give* Saubha, *'a mythical city hanging in the air.'*
3. S^{dm} D^{s} B^{p} dhovanaṃ. S^{ct} *and* Sum. dhop^{o} (*See* J. ii. p. 117 *and* iv. p. 390).
4. S^{d} D^{s} B^{p} meṇḍa-.
5. S^{cdm} Gr vaddhaka. *See* § 22.

13. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to visiting shows[1]; that is to say,

Nautch dances (naccam)[2] Singing of songs (gītaṃ), Instrumental music (vāditam), Shows at fairs (pekkham)[3], Ballad

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1. Visūka-dassanam. This word has only been found elsewhere in the phrase ditthi-visūkam, 'the puppet shows of heresy' (Magghima. I, pp. 8, 486 ; and Serissaka Vimāna LXXXIV, 26). The Sinhalese renders it wiparīta-darsana.
2. Dancing cannot mean here a dancing in which the persons referred to took part. It must be ballet or nautch dancing.
3. Literally 'shows.' This word, only found here, has always been rendered 'theatrical representations.' Clough first translated it so in his Sinhalese Dictionary, p. 665, and he was followed by Gogerly, Burnouf, myself (in 'Buddhist Suttas,' p. 192), and Dr. Neumann (p. 69),—and Weber (Indian Literature, pp. 199, 319) seems to approve this. But it is most unlikely that the theatre was already known in the fifth century B.C. And Buddhaghosa (p. 84) explains it, quite simply, as nata-samaggā. Now samaggo is a very interesting old word (at least in its Pāli form). The Sanskrit samagyā, according to the Petersburg Dictionary, has only been found in modern dictionaries. The Pāli occurs in other old texts such as Vinaya II, 107; IV, 267 (both times in the very same context as it does here); ibid. II, 150; IV, 85; Sigālovada Sutta, p. 300; and it is undoubtedly the same word as samara in the first of the fourteen Edicts of Asoka. In the Sigālovada there are said to be six dangers at such a samaggo; to wit, dancing, singing, music, recitations, conjuring tricks, and acrobatic shows. And in the Vinaya passages we learn that at a samaggo not only amusements but also food was provided; that high officials were invited, and had special seats; and that it took place at the top of a hill. This last detail of 'high places' (that is sacred places) points to a religious motive as underlying the whole procedure. The root ag (αγω, *ago,* whence our 'act') belongs to the stock of common Aryan roots, and means carrying on. What was the meaning of this 'carrying on together'? Who were the people who took part? Were they confined to one village? or have we here a survival from old exogamic communistic dancings together? Later the word means simply 'fair,' as at Jātaka III, 541 :

recitations (akkhānam)[1], hand music (pānissaram)[2], The chanting of bards (vetalaw)[3], tam-tarn playing (kumbhathūnam)[4]. Fairy scenes (Sobhanagarakam)[5], Acrobatic feats by *Kandālas*

'Many the bout I have played with quarterstaves at the fair,' with which Gātaka I, 394 may be compared. And it is no doubt this side of the festival which is here in the mind of the author; but 'fair' is nevertheless a very inadequate rendering. The Sinhalese has 'rapid movement in dance-figures' (ranga-mandalu).

1. These ballad recitations in prose and verse combined were the source from which epic poetry was afterwards gradually developed. Buddhaghosa has no explanation of the word, but gives as examples the Bhārata and the Rāmāyana. The negative anakkhānam occurs Magghima I, 503.
2. Buddhaghosa explains this as ' playing on cymbals'; and adds that it is also called pānitālam. The word is only found here and at Gātaka V, 506, and means literally 'hand-sounds.'
3. Buddhaghosa says 'deep music, but some say raising dead bodies to life by spells.' His own explanation is, I think, meant to be etymological; and to show that he derives the word from vi + tāla. This would bring the word into connection with the Sanskrit vaitālika, 'royal bard.' The other explanation connects the word with vetāla, ' a demon,' supposed to play pranks (as in the stories of the Vetāla-pañka-vimsati) by reanimating corpses. Dr. Neumann adopts it. But it does not agree so well with the context; and it seems scarcely justifiable to see, in this ancient list, a reference to beliefs which can only be traced in literature more than a thousand years later. Gogerly's rendering 'funeral ceremonies,' which I previously followed, seems to me now quite out of the question.
4. It is clear from Gālaka V, 506 that this word means a sort of music. And at Vinaya IV, 285 kumbhathūnikā are mentioned in connection with dancers, acrobats, and hired mourners. Buddhaghosa is here obscure and probably corrupt, and the derivation is quite uncertain. Gogerly's guess seems better than Burnouf's or Neumann's. The Sinhalese has 'striking a drum big enough to hold sixteen gallons.'
5. Buddhaghosa seems to understand by this term (literally 'of Sobha city') the adornments or scenery used for a ballet-dance. (Patibhānakittam at Vinaya II,'151; IV, 61, 298, 358; Sum. I, 42 is the nude in art.) Weber has pointed out (Indische Studien, II, 38 ; III, 153) that Sobha is a city of the Gandharvas, fairies much given to music

(*Kandāla*-vamsa-dhopanaw)[1], Combats of elephants, horses, buffaloes, bulls, goats, rams, cocks, and quails, Bouts at quarter-staff[2], boxing, wrestling[3], Sham - fights, roll-calls, manoeuvres, reviews [4]—

Gotama the recluse holds aloof from visiting such shows."

14. ' "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ jūta-pamāda-ṭṭhānânuyogaṃ anuyuttāviharanti—seyyathīdaṃ[5] aṭṭha-padaṃ dasa-padaṃ ākāsaṃ parihāra-pathaṁ santikaṃ khalikaṃ[6] ghaṭṭikaṃ salāka-hatthaṃ[7] akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathā-vajjaṃ—iti vā iti evarūpā jūta-pamāda-ṭṭhānânuyogā paṭivirato Samaṇo Gotamo ti." Iti vā bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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and love-making. It is quite likely that the name of a frequently used scene for a ballet became a proverbial phrase for all such scenery. But the Sinhalese has 'pouring water over the heads of dancers, or nude paintings.'

1. Buddhaghosa takes these three words separately, and so do all the MSS. of the text, and the Sinhalese version. But I now think that the passage at Gātaka IV, 390 is really decisive, and that we have here one of the rare cases where we can correct our MSS. against the authority of the old commentator. But I follow him in the general meaning he assigns to the strange expression '*Kandāla*-bamboo-washings.'
2. See Gātaka III, 541.
3. Nibbuddham. The verbal form nibbugghati occurs in the list at Vinaya III, 180 (repeated at II, 10); and our word at Milinda 232.
4. 'All these recur in the introductory story to the 50th Pākittiya (Vinaya IV, 107). On the last compare Buddhaghosa on Mahāvagga V, 1, 29.
5. *This list of games recurs in* CV. i. 13.2.
6. S[dt] *and* Gr balikam.
7. *On* Ṣalākā *in gambling, see* Pāṇini ii. 1. 10.

14. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to games and recreations' that is to say[1],

Games on boards with eight, or with ten, rows of squares[2], The same games played by imagining such boards in the air[3], Keeping going over diagrams drawn on the ground so that one steps only where one ought to go[4], Either removing the pieces or men from a heap with one's nail, or putting them into a heap, in each case without shaking it. He who shakes the heap, loses[5], Throwing dice[6], Hitting a short stick with a long one [7], Dipping the hand with the fingers stretched out in lac, or red dye, or flour-water, and striking the wet hand on the ground or on a wall, calling out 'What shall it be ?' and showing the form required — elephants, horses, &c[8], Games with balls[9], Blowing through

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1. 'All these terms recur at Vinaya III, 180 (repeated at II, 10).
2. Chess played originally on a board of eight times ten squares was afterwards played on one of eight times eight squares. Our text cannot be taken as evidence of real chess in the fifth century B.C., but it certainly refers to games from which it and draughts must have been developed. The Sinhalese Sanna says that each of these games was played with dice and pieces such as kings and so on. The word for pieces is poru (from purisa)—just our 'men.'
3. Ākāsam. How very like blindfold chess !
4. Parihāra-patham. A kind of primitive 'hop-scotch.' The Sinhalese says the steps must be made hopping.
5. Santikā. Spellicans, pure and simple.
6. Khalikā. Unfortunately the method of playing is not stated. Compare Eggeling's note as in his Satapatha-Brāhmana III, 106, 7. In the gambling-scene' on the Bharhut Tope (Cunningham, PI. XLV, No. 9) there is, a board marked out on the stone of six times five squares (not six by six), and six little cubes with marks on the sides visible lie on the stone outside the board.
7. Ghatikam. Something like 'tip-cat.' Sim-kelīmaya in Sinhalese.
8. 'Salāka-hattham. On flour-water as colouring matter, see Gātaka I, 220.
9. Akkham. The usual meaning is 'a die.' But the Sinhalese translator agrees with Buddhaghosa. Neither gives any details.

toy pipes made of leaves[1], Ploughing with, toy ploughs[2], Turning summersaults[3], Playing with toy wind-mills made of palm-leaves[4], Playing with toy measures made of palm-leaves, Playing with toy carts or toy bows[5], Guessing at letters traced in the air, or on a play-fellow's back[6], Guessing the playfellow's thoughts, Mimicry of deformities—

[7] Gotama the recluse holds aloof from such games and recreations."

15. ' "Yathā va pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpam uccāsayana-mahāsayanaṃ anuyuttā viharanti—seyyathīdaṃ[7] āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ udda-lomiṃ ekanta-lomiṃ kaṭṭhissaṃ koseyyaṃ kuttakaṃ hatthattharaṃ assattharaṃ rathattharaṃ ajina-ppaveṇiṃ kadali-miga-pavara-paccattharaṇam sa-uttara-cchadaṃubhato-lohitakûpadhạnaṃ—iti vā iti evarūpā uccāsayana-mahāsayanā paṭivirato Samaṇo Go-tamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

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1. Pangakīram. The Sinhalese for this toy is pai-kulal. Morris in J.P.T.S., 1889, p. 205, compares the Marathī pungī.
2. Vankakam. From Sanskrit *vrika.* See Journal of the Pāli Text Society, 1889, p. 206.
3. Mokkhakikā. So the Sinhalese. Buddhaghosa has an alternative explanation of turning over on a trapeze, but gives this also. See Vinaya I, 275, and J.P.T.S., 1885, p. 49.
4. Kingulikam. See Morris in the J.P.T.S., 1885, p. 50, who compares kingulāyitvā at Aṅguuara III, 15, 2.
5. All these six, from No. 10 inclusive, are mentioned in the Magghima, vol. i, p. 266, as children's games.
6. Akkharikā. It is important evidence for the date at which writing was known in India that such a game should be known in the fifth century B.C.
7. *This list recurs at* A iii 63. 3 (*cp.* iii. 34), MV. v. 10 4, *and* CV. vi. 8.1.

15. 'Or he lmight say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of high and large couches ; that is to say[1],

Moveable settees, high, and six feet long (Asandi)[2], Divans with animal figures carved on the supports (Pallanko)[3],

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1. The following list recurs Vinaya I, 192 = II, 163 = Aṅguttara I, 181, &c.
2. Āsandī. Buddhaghosa merely says 'a seat beyond the allowed measure,' but that must refer to height, as the only rule as to measure in seats is the 87th Pākittiya in which the height of beds or chairs is limited to eight 'great' inches (probably about eighteen inches). The Sinhalese Sanna adds 'a long chair for supporting the whole body.' At Gāt. I, 208 a man lies dowh on an āsandī so as to be able to look up and watch the stars. At Dīgha I, 55 = Magghima I, 515 = Samyutta III, 307 (where the reading must be corrected), the āsandī is used as a bier. The āsandī is selected as the right sort of seat for the king in both the Vāgapeya and Inauguration ceremonies because of its height (Eggeling, Sat.-Brāh. III, 35, 105). It is there said to be made of common sorts of wood, and perforated; which probably means that the frame was of wood and the seat was of interlaced cane or wickerwork. The diminutive āsandiko, with short legs and made square (for sitting, not lying on), is allowed in the Buddhist Order by Vinaya II, 149. And even the āsandī is allowed, if the tall legs be cut down, by Vinaya II, 169, 170 (where the reading *khinditvā* seems preferable, and is read in the quotation at Sum. I, 88). The renderings 'large cushion' at 'Vinaya Texts,' II, 27 and 'stuffed couch" at III, 209 must be accordingly corrected. Gogerly translates 'large couch,' Burnouf 'une chaise longue,' and Neumann 'bequeme Lehnstuhl."
3. Pallanko. It is noteworthy that, in spite of the use of a divan with animals carved on its supports being here objected to, it is precisely the sort of seat on which the Buddha himself, or Buddhist personages of distinction, are often, in later sculptures, represented as silting (Grünwedel, 'Buddhistische kunst,' pp. 111, 124, 137; Mitra, 'Budh Gayā,' Plates XI, XX, &c. &c.). At Mahāvamsa 25 sīhāsana and pallanko are used of the same seat (Asoka's throne), and sīhāsana is used of Duttha Gamini's throne, ibid. 157. But the Lion throne of Nissanka Malla, found at Pollonnaruwa, is not a pallanko, but

Goats' hair coverlets with very long fleece (Gonako)[1], Patch-work counterpanes of many colours (Kittakā), White blankets (Patikā), Woollen coverlets embroi dered with flowers (Patalikā), Quilts stuffed with cotton wool (Tūlikā), Coverlets embroidered with figures of lions, tigers, &c. (Vikatikā), Rugs with fur on both sides (Uddaloml), Rugs with fur on one side (Ekantaloml), Coverlets embroidered with gems(Katthissam), Silk coverlets (Koseyyam), Carpets large enough for sixteen dancers (Kuttakam), Elephant, horse, and chariot rugs, Rugs of antelope skins sewn together (Agina-paveni), Rugs of skins of the plantain antelope, Carpets with awnings above them (Sauttara- *kkhadam),* Sofas with red pillows for the head and feet."

16. ' " Yathā vā pan' eke bhonto samṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍana-vibhūsana-ṭṭhānânuyogaṃ anuyuttā viharanti—seyyathī-daṃ ucchādanaṃ parimaddanaṃ nahāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālā-vilepanaṃ[2] mukkha-cuṇṇakaṃ

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an actual stone lion, larger than life size (' Indian Antiquary,' vol. i, p. 135. Compare the similar seat in Grünwedel, p. 95).

By Vinaya II, 170 the possession of a pallanka was allowed to the Order if the animal figures were broken off (the translation in 'Vinaya Texts,' III, 209, must be altered accordingly, reading vāle for vale, as at Vinaya II, 312). By Vinaya II, 163 it is hid down that members of the Order were not to use a complete pallanko even in laymen's houses, so that Nigrodha's action in the passage just quoted (Mahāvamsa 25) was really a breach of the regulations.

1. The words from gonako down to katthissam inclusive, and also kuttakam, are found only in this list, and Buddhaghosa seems to be uncertain as to the exact meaning of some of them. All except No. 7 might be used in laymen's houses ('Vinaya Texts,' III, I97), and all might be possessed by the Order i. used only as floor-coverings (ibid. Ill, 409); except again No. 7, the cotton wool of which might be utilised for pillows. As there is a doubt about the spelling it may be noticed that the Sanna reads gonakam and uddalomim : and the MS. in the R.A.S. (which repeats each sentence) has gonakam and uddalomim both times.
2. S[cd] B[p] mālā-gandha-vil°.

mukkhâlepanaṃ hattha-bandhaṃ sikhā-bandhaṃ daṇḍakaṃ vāla-vījaniṃ odātāni vatthāni dīgha-dasāni—iti vā iti evarūpā maṇḍana-vibhūsana-ṭṭhānânuyogā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

16. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of means for adorning and beautifying themselves; that is to say,—Rubbing in scented powders on one's body, shampooing it, and bathing it. Patting the limbs with clubs after the manner of wrestlers[1]. The use of mirrors, eye-ointments, garlands, rouge, cosmetics, bracelets, necklaces, walking-sticks, reed cases for drugs, rapiers, sunshades, embroidered slippers, turbans, diadems, whisks of the yak's tail, and long-fringed white robes—

Gotama the recluse holds aloof from such means of adorning and beautifying the person[2]."

17. ' "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitva te evarūpaṃ tiracchāna-kathaṃ anuyuttā viharanti—seyyathīdam[3] rāja-kathaṃ cora-kathaṃ mahāmatta-kathaṃ senā-kathaṃ bhaya-kathaṃ yuddha-kathaṃ anna-kathaṃ pāna-kathaṃ vattha-kathaṃ sayana-kathaṃ mālā-kathaṃ gandha-kathaṃ ñāti-kathaṃ yāna-kathaṃ gāma-kathaṃ nigama-kathaṃ nagara-kathaṃ janapada-kathaṃ itthi-kathaṃ [purisa-kathaṃ] sūtra-kathaṃ

1. Sambāhanam. Perhaps rubbing the limbs with flat pieces of wood. See Buddhaghosa here and at 'Vinaya Texts,' III, 60.
2. This is not quite accurate. Out of the twenty items here objected to, three (shampooing, bathing, and the use of sunshades) were allowed in the Order, and practised by Gotama himself. Bathrooms, and halls attached to them, are permitted by 'Vinaya Texts,' III, 189; shampooing by ibid. Ill, 68, 297. There are elaborate regulations for the provision of hot steam baths and the etiquette to be observed in them ; and instances of the use of the ordinary bath in streams or rivers are frequent. The use of sunshades is permitted by 'Vinaya Texts,' III, 132-3, and is referred to ibid. Ill, 88, 274.
3. *This list of foolish talks recurs at* MV. v. 6. 3; D. ix. 3.

visikhā-kathaṃ kumbaṭṭhāna-kathaṃ pubba-peta-kathaṃ nānatta-kathaṃ lokakkhāyi-kaṃ samuddakkhāyikaṃ itibhavâbhava-kathaṃ—iti vā iti evarūpāya tiracchāna-kathāya pativirato Samaṇo Gotamo ti." Iti vā hi bhikkhavo puthujjano Tathāgatannm vaṇṇaṃ vadamāno vedeyya.

17. 'Or he might say: "Whereas some recluses and Brahrnans, while living on food provided by the faithful, continue addicted to such low conversation as these : Tales of kings, of robbers, of ministers of state ; tales of war, of terrors, of battles ; talk about foods and drinks, clothes, beds, garlands, perfumes ; talks about relationships, equipages, villages, town, cities, and countries ; tales about women [8], and about heroes; gossip at street corners[1], or places whence water is fetched ; ghost stories[2] ; desultory talk[3] ; speculations about the creation of the land or sea[4], or about existence and non-existence[5]—

Gotama the recluse holds aloof from such low conversation."

18. ' "Yathā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhika-kathaṃ

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1. Visikhā-kathā, Buddhaghosa (p. 90) takes this word (literally 'street-talk') in the sense of talk about streets, whether ill or well situate, and whether the inhabitants are bold or poor, &c.
2. Pubba-peta-kathā. The commentator confines this to boasting talk about deceased relatives or ancestors.
3. Nānatta-katham, literally 'difference-talk.' The expression seems somewhat forced, if taken as meaning 'desultory'; but I see no better explanation.
4. Lokakkhāyikā. Buddhaghosa refers this specially to such speculations as are put forth according to the Lokāyata system by the Vitandas (also called Lokāyatikas). These are materialistic theorisers, of whose system very little is, so far, known. See the note at 'Vinaya Texts,' vol. iii, p. 151. I have collected other references to them in my 'Milinda,' vol. i, p. 7 ; and to these Dīgha I, 11, 114, 120, and Attha Sālinī, p. 3, may now be added. They are probably referred to below in chap, iii of this Sutta, §§ 10, 20.
5. This list of foolish talks recurs in Suttas 76-78 in the Magghima, and at Vinaya I, 188.

anuyuttāviharanti—seyyathīdaṃ : 'Na tvaṃ imaṃ dhamma-vinayaṃ ājānāsi, ahaṃ imaṃ dhamma-vinayam ājānāmi, kiṃ tvaṃ imaṃ dhamma-vinayaṃ ājānissasi ?—Micchā-paṭipanno tvam asi, aham asmi sammā-paṭipanno—Sahitam me, asahitan te—Pure vacanīyaṃ pacchā avaca, pacchāvaca-nīyaṃpureavaca—Aviciṇṇan[1] te viparāvattaṃ—Aropito te vādo, niggahīto 'si[2]—Cara vādappamokkhāya, nibbeṭhehi vāsace pahosīti'—iti vā iti vā iti evarūpāya viggāhika-kathāya paṭivirato Samaṇo Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

18. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to the use of wrangling phrases[3] : such as—

"You don't understand this doctrine and discipline. I do."

"How should you know about this doctrine and discipline?"

"You have fallen into wrong views. It is I who am in the right."

"I am speaking to the point, you are not[4]."

"You are putting last what ought to come first, and first what ought to come last[5]."

" What you've excogitated so long, that's all quite upset."

"Your challenge has been taken up[6]."

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1. *So* SS; D[s] B[p] adhiciṇṇan; Sum. āciṇṇan. (*See* M.I. 372.)
2. B[p] niggahito tvam asi.
3. These expressions all recur at *Magghima* II, 3.
4. Sahitam me, literally 'the put together is to me,' &c. The idiom is only found here, and may mean either as rendered above, or 'the context is on my side,' or 'the text (of the Scriptures) is on my side,' or merely 'that which is of use is on my side.' This last, given by the Sanna, amounts to the same as the version adopted above.
5. Putting the cart before the horse.
6. Āropito te vādo. On the use of this idiom compare the Commentary on the Then Gāthā, p. 101. There is a misprint here in the text, aropito for āropito. 'Issue has been joined against you would be a possible rendering. It is the phrase used, when some one has offered to hold debate (maintain a thesis) against all comers, by an opponent who takes up the challenge.

"You are proved to be wrong[1]."
"Set to work to clear your views[2]."
"Disentangle yourself if you can[3]"—
Gotama the recluse holds aloof from such wrangling phrases."

19. ' "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyya-pahiṇa-gamanānuyogaṃ khattiyānaṃ brāhmaṇānam gahapatikāhaṃ kumārānam— 'Idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharāti'—iti vā iti evarūpā dūteyya-pahiṇa[4]-gamanânuyogā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

19. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, continue addicted to taking messages, going on errands, and acting as go-betweens; to wit, on kings, ministers of state, Kshatriyas, Brahmans, or young men, saying : 'Go there, come hither, take this with you, bring that from thence'—
Gotama the recluse abstains from such servile duties."

20. ' "Yathā va pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojānāni bhuñjitvā te kuhakā ca honti lapakā

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1. Niggahīto si. On this idiom compare the opening paragraphs of the Kathā Vatthu and the Commentary on them (especially pp. 9, 10). It is literally 'you are censured.'
2. Kara vāda-pamokkhāya. So Buddhaghosa. But Gogerly renders, 'Depart, that you may be freed from this disputation;' and the only parallel passage seems to support this view. It is Magghima I, 133, where it is said to be wrong to learn the Scriptures for the sake of the advantage of being freed from discussion or debate where texts are quoted against one. Pamokkha occurs besides at Sam-yutta 1, 2, Gātaka V, 30, 31, and Mahāvamsa 158, but not in this connection.
3. So the author of Milinda in making his hero Nāgasena use just such a phrase (Mil. p. 27) is making him commit a breach of propriety.
4. S[edt] *twice* pahīna. *But see* § 10.

ca nemittikā ca nippesikā[1] ca lābhena ca lābhaṃ nijigiṃsitāto—iti[2] evarūpā kuhana-lapanā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

20. 'Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the faithful, are tricksters[3], droners out (of holy words for pay)[4], Diviners[5], and exorcists[6], ever hungering to add gain to gain[7]—Gotama the recluse holds aloof from such deception and patter." '

Here ends the Magghima Sila [the Longer Paragraphs on Conduct].

Majjhima-Sīlaṃ niṭṭhitaṃ.

Here end the middle paragraphs on conduct.

21. ' "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanānibhuñjitvā te evarūpayatiracchāna-vijjāya micchâjīvena jīvikaṃ[8] kappenti—seyyathīdaṃ aṅgaṃ nimittaṃ uppādaṃ[9] supinaṃ lakkhaṇaṃ kaṇa-homaṃ taṇḍula-homaṃ sappi-homaṃ tela-homaṃ mukha-homaṃ lohita-homaṃ aṅga-vijjā vatthu-vijjā khatta[10] -vijjā siva-vijjā

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1. S[t] nipphesikā; B[p] nibbesikā.
2. *So* S[edmt] D[s] (*as in* § 11); B[p] Gr *add* vā iti.
3. Kuhakā. 'Astonish the world with the three sorts of trickery,' says Buddhaghosa. These are also referred to without explanation at Gātaka IV, 297 (where we should, I think, read kuhana).
4. Lapakā. Compare Itivuttaka, No. 99 = Aṅguttara I, 165, 168; and also Milinda 228, Gātaka III, 349.
5. Nemittakā, 'interpreters of signs and omens.' See the note on nimittam in the next paragraph. Compare Milinda 299; Gāt. IV, 124.
6. Nippesikā, 'scarers away' (? of ghosts, or bad omens). But the Commentary and Sanna give no help, and the word has only been found in this list.
7. All the five words in this list recur at A. Ill, in, but the context there is as undecisive as it is here, and the Commentary (fol. *di* of the Turnour MS. at the India Office), though slightly different, gives no better help.
8. B[p] Gr jīvitam, *throughout.*
9. B[p] Gr uppātaṃ.
10. *So* SS *here and in* Sum.; BB khetta. (*See* iv. 2 *and* Ud. iii. 9.)

bhūta-vijjā bhūri-vijjā ahi-vijjā visa-vijjā vicchika-vijjā mūsika-vijjā sakuṇa-vijjā vāyasa-vijjā pakkajjhānaṃ sara-parittānaṃ miga-cakkaṃ—iti vā iti evarūpāya tiracchāna-vijjāya paṭivirato Samaṇo Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

21. 'Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:—Palm stry—prophesying long life, prosperity, (or the reverse), from marks on a child's hands, feet[1], Divining by means of omens and signs[2], Auguries drawn from thunderbolts and other celestial portents[3], Prognostication by interpreting

1. Aṅgam, literally 'limbs.' Buddhaghosa distinguishes this from lakkbanam (No. 5 in this list), and from anga-viggā (No. 16). It is not found, in this sense, anywhere in the texts.
2. Nimittam, literally 'marks,' or 'signs.' Buddhaghosa tells a story in illustration. King Pandu, they say (Pāndi in the Sanna), took three pearls in his closed hand, and asked a diviner what he had in it. The latter looked this way and that for a sign; and seeing a fly which had been caught by a house-lizard (the Sanna says 'by a dog,' perhaps the meaning is simply 'in sugar') getting free (muttā), said at once 'pearls' (also muttā in Pāli). 'How many?' says the king. The diviner, hearing a dog bark thrice, answered 'three.' Compare Mil. 178, and the note to the last section on nemittikā, and the story at Mahāvamsa 82.
3. Uppādo, 'the portents of the great ones, inunderbolts falling, and so on,' says Buddhaghosa. The Great Ones here mean, I think, the spirits or gods presiding over the sun, moon, and planets (see the note on § 26). The word corresponds to the Sanskrit Utpāta, though the d is vouched for by overwhelming authority. But this is only another instance of a change not infrequent (as Ed. Müller has shown,
Pāli Grammar, p. 37); and the one or two cases where Burmese scribes have (wrongly) corrected to uppāta is another instance to be added to those referred to in the Introduction to Sum. I of their habit of putting an easier reading where the more difficult one is really right. Childers should therefore have kept this word separate from the other uppādo. Comp. Gāt. I, 374.

dreams[1], Fortune-telling from marks on the body[2], Auguries from the marks on cloth gnawed by mice[3], Sacrificing to Agni[4], Offering oblations from a spoon[5], Making offerings to gods of husks, of the red powder between the grain and the husk, of husked grain *ready* for boiling, of ghee, and of oil[6], Sacrificing by spewing mustard seeds, into the fire out of one's mouth[7], Drawing blood from one's right knee as a sacrifice to the gods[8], Looking at the knuckles, and, after muttering a charm, divining

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1. Supinaw. On the theory of dreams compare Mil., pp. 297-301. At Gāt. I, 374 the word is masculine. Perhaps charms to avert bad dreams (Ath.-veda VI, 46; XVI, 5 and 6) are included in this 'low art.' Gāt. No. 77 mocks at the dream interpreters.
2. Lakkhanam. The commentator on this word as used in the very same connection at Gāt. I, 374 adds that it means also the knowledge of good and bad marks on such persons and things as are mentioned here in our next paragraph. Buddhaghosa confines its meaning to that given above. This contradiction is another confirmation of the opinion expressed by me in 1880 in 'Buddhist Birth Stories,' pp. lxiii foil., that Childers was wrong in ascribing the Gātaka Commentary to Buddhaghosa. The word occurs in Buddha-ghosa's sense at D. I, 114, 120 = A. I, 163, &c.; *Gāt.* I, 56.
3. Musikākkhinnam. The allied superstition of thinking it unlucky to wear clothes gnawed by mice is laughed out of court in the Mangala Gātaka, No. 87.
4. Aggi-homam. Telling people that a sacrifice, if offered in a fire of such and such a wood, will have such and such a result.
5. Dabbi-homam. Telling people that an oblation of such and such grains, butter, or so on, poured into the fire from such and such a son of spoon, will have such and such a result.
6. See Hillebrandt, 'Neu und Vollmondsopfer,' pp. 31, 171, and 'Ritual-literatur' in Bühler's 'Grundnss,' pp. 71, 72, 114, 176. The nine homas here objected to may also be compared with the seven at Ath.-veda VIII, 9, 18.
7. No instance of this can be traced in the books of the Brahmans.
8. Compare the passage in Hillebrandt, in Bühler'a 'Grundrbs.' p. 176, on the use of blood for sorcery. In one passage, Rig-vidh. Ill, 18, 3, it is one's own blood that is to be used. But the specific interpretation given here by Buddhaghosa cannot be paralleled from the Brahmanical books.

whether a man is well born or lucky or not[1], Determining whether the site, for a proposed house or pleasance, is lucky or not[2]. Advising on customary law[3], Laying demons in a cemetery[4], Laying ghosts[5], Knowledge of the charms to be used when lodging in an earth house[6], Snake charming[7], The poison craft[8], The

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1. Anga-viggā. Buddhaghosa thus separates this from the aṅgam of No. 1. In both the passages Gat. II, 200, 250 the knowledge is simply that of judging from a man's appearance that he is rough or bad, and it is the good man in the story (in the second case the Bodisat himself) who is the anga-viggā-pāthako. So at Gāt. V, 458 it is by anga-viggā that the Bodisat prophesies that a man will be cruel.
2. Vaithu-viggā. Childers (Diet., p. 559) has 'pool' instead of 'house,' having misread sara for ghara (s and gh are nearly alike in Sinhalese). The craft is further explained by Buddhaghosa in his comment on the Mahā-parinibbāna Sutta I. 26, Its success depended on the belief that the sites were haunted by spirits. See further below, § 27.
3. Khatta-viggā. The Burmese MSS. correct the rare khatta into the familiar khetta. Khetta-viggā indeed occurs at Ud. III, 9, and may just possibly there (in connection with writing, arithmetic, tables, *&c.)* be correct in the meaning of 'land-surveying, mensuration.' Buddhaghosa, though his explanation is corrupt, evidently understands the phrase in a sense similar to that of khatta-dhamma at Gāt. V, 489, 490; Mil. 164 (see also 178); and his gloss nīti-sattham is probably nearer the mark than Saṅkara's (on Khānd. Up. VII, 1, 2), which is dhanur-veda. It is the craft of government, then lying in great part in adhering to custom.

   The Sutta only follows the Upanishad in looking at all these crafts as minor matters, but it goes beyond it in looking upon them as a 'low' way, for a Brahman, of gaining a livelihood.
4. Siva-viggā. It is clear that siva is used euphemistically, and we may here have an early reference to what afterwards developed into the cult of the god Siva. Buddhaghosa gives an alternative explanation as knowledge of the cries of jackals.
5. Bhūta-viggā. Also in the Khāndogya list *(loc.cit.)*.
6. Bhūri-viggā It is the same as bhūri-kamtnam, explained in the same way by Buddhaghosa on § 27 below.

scorpion craft[1], The mouse craft[1], The bird craft[2], The crow craft[3], Foretelling the number, of years that a man has yet to live, Giving charms to ward off arrows[4], The animal wheel[5].

Gotama the recluse holds aloof from such low arts."

22. ' "Yathā vā pan' eke bhonto samaṇa-bhāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ maṇni-lakkhanaṃ daṇḍa-lakkhaṇaṃ vattha-lakkhaṇaṃ asi-lakkhaṇaṃ usu-lakkhaṇaṃ dhanu-lakkhaṇaṃ āyudha[6]-lakkhaṇaṃ itthi-lakkhaṇaṃ purisa-lakkhaṇaṃ kumāra-lakkhaṇaṃ kumāri-lakkhaṇaṃ dāsa-lakkhaṇaṃ dāsi-lakkhaṇaṃ hatthi-lakkhaṇaṃ assa-lakkhaṇaṃ mahisa-lakkhaṇaṃ usabha-lakkhaṇaṃ go-lakkhaṇaṃ aja-lakkhaṇaṃ meṇḍa-lakkhaṇaṃ kukkuṭa-lakkhaṇaṃ vaṭṭaka[7]-lakkhaṇaṃ godhā-lakkhaṇaṃ kaṇṇikā-lakkhaṇaṃ kacchapa-lakkhaṇaṃ miga-lakkhaṇaṃ—iti vā iti evarūpāya tiracchana-vijjāya paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

22. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these

7. Ahi-viggā. One method is described at Gāt. IV, 457, 8. Perhaps such charms against snake bite as Alh.-v. V, 13 ; VI, 12, 56 ; VII, 88, are included.
8. Buddhaghosa says curing or giving poison, or poison spells (compare Ath.-v. VI, 90, 93, 100).

1. These are explained to mean simply curing the bites of these creatures.
2. Understanding their language.
3. Divining by the appearance and the cawings of crows.
4. Compare the Ambattha- viggā at Sum. 255 and below, p. 96 of the text, § 23.
5. Miga-kakkam. Understanding the language of all creatures.
6. D[s] *and* Sum. āvudha.
7. S[c] vaddhaka. *See* § 14.

Knowledge of the signs of good and bad qualities in the following things and of the marks in them denoting the health or luck of their owners :—to wit. gems[1], staves, garments, swords, arrows, bows, other weapons, women[2], men[2], boys[2], girls[2], slaves, slave-girls, elephants, horses, buffaloes, bulls, oxen, goats[3], sheep[3], fowls[3], quails[3], iguanas[3], earrings[4], tortoises, and other animals—

Gotama the recluse holds aloof from such low arts."

23. ' "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ 'Raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati—Abbhantarānaṃ raññaṃ upayānaṃ[5] bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati—Bāhirānam raññaṃ ypayānaṃ bhavisati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati—abbhantarānaṃ raññṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati—Bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati—iti imassa jayo bhavissati, imassa parājayo bhavissati'—iti vā iti evarupāya tiracchāna-vijjāya micchâjivā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

23. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as soothsaying, to the effect that—

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1. The whole of this 'low art' as applied to gems has been collected in a series of manuals now edited by L. Finot in his 'Lapidaires Indiens,' Paris, 1896.
2. The art in these four cases is to determine whether the marks on them show they will bring good (or bad) luck to the houses in which they dwell:
3. The art in these five cases is to say whether it is unclean or not to eat them.
4. This comes in here very oddly. But the old commentator had the same reading, and takes the word in its ordinary senses, not even as amulet.
5. S[c] D[s] upāyānaṃ; B[p] upayyānaṃ could best have communications from the gods through the medium of a woman.
6. Ādikkupatthānam. Such sun-worship is ridiculed in the Gātaka of the same name, No. 173.

[10] The king will march out,
The king will march back,
The home king will attack, and the enemies' retreat,
The enemies' king will attack, and ours will retreat,
The home king will gain the victory, and the foreign king suffer defeat.

The foreign king will gain the victory, and ours will suffer defeat[1]— Thus will there be victory on this side, defeat on that—

Gotama the recluse holds aloof from such low arts."

24. ' "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracechāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ 'Canda-ggāho bhavissati, suriya[2]-ggāho bhavissati, nakkhatta-ggāho bhavissati. Candima-suriyānaṃ patha-gama-naṃ bhavissati, candima-suriyānaṃ uppatha[3]-gamanaṃ bhavissati, nakkhattānaṃ patha-gamanaṃ bhavissati, nakkhattānaṃ uppatha-gamanaṃ bhavissati. Ukkā-pāto bhavissati. Disā-ḍāho bhavissati. Bhūmi-cālo bhavissati. Deva-dundubhi[4] bhavissati. Candima-suriya-nakkhattānaṃ uggamanaṃ ogamanaṃ[5] saṃkilesaṃ[6] vodānaṃ bhavissati. Evaṃ-vipāko canda-ggāho bhavissati, evaṃ-vipāko suriya-ggāho bhavissati, evaṃ-vipāko nakkhotta-ggāho bhavissati, evaṃ-vipāko

1. Throughout these paragraphs the plural is used. This cannot be honorific, as the few great kings of that time are always spoken of in the singular. Yet all the previous translators, except Burnouf, translate by the singular— 'the king will march out,' &c. It is evident that we have to understand 'chiefs,' and not the 'king': and that not absolute monarchies, but republican institutions of a more or less aristocratic type, were in the mind of the composer of the paragraph.
2. B^{p} sūriya- (*throughout*).
3. Sum *omits* ; B^{p} upatha (*twice*).
4. BB *and* Gr dudrabhi (*twice*).
5. B^{p} oggamanaṃ (*twice*) *and* so Gr *below. Here* Gr okk^{o}.
6. Sum. saṃkileso: S^{c} ^{o}lesā S^{dtm} D^{s} B^{p} ^{o}lesaṃ *here, and* S^{t} B^{p} *below* sakilesaṃ.

candima-suriyānaṃ patha-gamanaṃ bhavissati, evaṃ-vipāko candima-suriyānaṃ uppatha-gamanaṃ bhavissati, evaṃ-vipāko candima-suriyānaṃ uppatha-gamanaṃ bhavissati, evaṃ-vipāko nakkhattānaṃ patha-gamanaṃ bhavissati, evaṃ-vipāko nakkhattānaṃ uppatha-gamanaṃ bhavissati, evaṃ-vipāko ukkāpāto bhavissati, evaṃ-vipāko disā-ḍāho bhavissati, evaṃ-vipāko bhūmi-cālo bhavissati, evaṃ-vipāko deva-dundubhi bhavissati, evaṃ-vipāko deva-dundubhi bhavissati, evaṃ-vipākaṃ candima-suriya-nakkhattānaṃ uggamanaṃ ogamanaṃ saṃkilesaṃ vodānaṃ bhavissati'—iti vā iti evarūpāya tiracchāna-vijjāya micchâjīvā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathā-gatassa vaṇṇaṃ vadamāno vadeyya.

24. 'Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by such low arts as foretelling—

There will be an eclipse of the moon, There will be an eclipse of the sun, There will be an eclipse of a star (Nakshatra)[1], There will be aberration of the sun or the moon, The sun or the moon will return to its usual path, There will be aberrations of the stars, The stars will return to their' usual course[2],

1. Nakkhatta, translated by Gogerly and Neumann a 'planet.' Buddhaghosa explains it by 'Mars and so on.' This may apply to planets, but also to stars in general, and I know no other passage where the meaning of the word is, confined to planets. Burnouf has 'constellation,' but what can the eclipse of a constellation mean?
2. Patha-gamana and uppatha-gamana. Prof. Kielhorn says (in a note he has been kind enough to send me on this section): 'What the author means by these words I do not know. But uppātha-gamana would be literally "aberration, the going away from one's proper path"; and patha-gamana therefore should be "following one's proper course." I am sure the two words could not mean conjunction and opposition ; nor, I think, ascension and declension. It is curious that Buddhaghosa has not explained them.'

There will be a fall of meteors[1], There will be a jungle fire[2], There will be an earth-quake, The god will thunder, There will be rising and setting, clearness and dimness, of the sun or the moon or the stars[3], or fore- telling of each of these fifteen phenomena that they will betoken such and such a result".

25. ' "Yathā vā pan' eke bhonto samaṇa-brāmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ : 'Subbuṭṭhikā[4] bhavissati, dubbuṭṭhikā bhuvissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati,' muddā, gaṇanā, saṃkhānaṃ,[5] kāveyyaṃ, lokāyataṃ[6]—iti vā iti evarūpāya tiracchāna-vijjāya micchâjīvā paṭṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

25. 'Or he might say: !' Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:—

Foretelling an abundant rainfall, Foretelling a deficient rainfall, Foretelling a good harvest, Foretelling scarcity of food, Foretelling tranquillity, Foretelling disturbances, Foretelling a pestilence, Foretelling a healthy season, Counting on the fingers[7],

1. Ukkā-pāto. See Gāt. I, 374; Mil. 178.
2. Disā-dāho. 'Thunder and lightning,' according to Neumann; 'fiery corruscations in the atmosphere,' according to Gogerly, whom Burnouf follows. But Buddhaghosa's words are only explicable of a jungle fire. Compare Gāt. I, 212, 213, 374.
3. Burnouf takes these four words to refer to four occurrences. Gogerly and Neumann take them as only two. Buddhaghosa seems to imply four.
4. D[s] subbuṭṭhikaṃ ; S[cm] suvyuṭṭhikā. *At* D. ii. 60 S[d] subbuṭṭhikaṃ; S[c] sabbuṭṭhikā; S[t] subbuṭṭhikaṃ; B[p] suvuṭṭhikaṃ.
5. B[p] saṃghānaṃ.
6. B[p] Gr (*and* S[d] at D. ii. 60) lokâyatanaṃ. *But see* C. 5. 31. 2, A. 3, 58. 1, Mil. 4, Div. 630, 633 *and* Saddh. P. xiii. (Kern, p. 263).
7. Muddā. There has been great diversity in the various guesses made at the meaning in this connection of muddā, which usually means

Counting without using the fingers[1], Summing up large totals[2], Composing ballads, poetizing[3], Casuistry, sophistry[4]— Gotama the recluse holds aloof from such low arts.

'seal' or 'seal-ring.' Gogerly has 'conveyancing,' and so also Childers; Burnouf takes this word and the next as one compound in the sense of foretelling the future 'by calculating diagrams'; and Neumann has 'Verwaltungsdienste,' administrative services. Buddhaghosa is very curt. He says only hattha-muddā gananā. Hattha-muddā is found elsewhere only at Gāt. III, 528, where hattha-muddam karoti means 'to beckon,' and at Vin. V, 163, where it is said of the polite member of the Order that he makes no sign with his hand, nor beckons. (On hattha-vikāra compare Mil. 207, 547=Vin. I, 157=Vin. II, 216.) Both these passages are louch later than our text, and the sense of beckoning is here impossible. But muddā is mentioned as a craft at Vin. IV, 7 (where it is called honourable), at M. I, 85, and several times in the Milinda (pp. 3, 59, 78, 178 of the Pāli text), and muddiko as the person who practises that craft at D. I, 51 and Vin. IV, 8. The Sinhalese comment on this (quoted in my translation of the Milinda, I, 91) shows that the art there was simply arithmetic, using the joints or knuckles of the ringers as an aid to memory. And this is no doubt the meaning in our paragraph.

1. Gananā. Buddhaghosa's comment on this is akkhiddakā-gananā, in contradistinction to the last. It is evidently calculation not broken up by using the fingers, mental arithmetic pure and simple. The accountant who uses this method is called g:\nako (D. I, 51; Vin. IV, 8). Buddhaghosa's comment on the latter passage is given by Minayeff at Pat. 84, but with a wrong reading, akkhimtaka.
2. Samkhānam, literally 'counting up.' He who has the faculty of doing this .can, on looking at a tree, say how many leaves it has, says Buddhaghosa. But the first words of his comment are doubtful. He may perhaps mean calculating masses by means of the rosary. Burnouf skips this word, and Neumann has simply 'counting.'
3. Kāveyyam. The word recurs, in a bad sense, at A. I, 72 = III, 107, and also at S. I, 110 in the phrase kāveyya-matto, 'drunk with prophecy, inspired.' Buddhaghosa enumerates, in the words of A. II, 230, four kinds of poetry, and explains them in nearly the same words as found in the Manoratha Pūranī on that passage. None of

26. ' "Yathā vā pan' eke bhonto samaṇa-brahmaṇā saddhā-deyyānī bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ āvāhanaṃ vivāhanaṃ saṃvadanaṃ[1] vivadanaṃ saṃki raṇaṃ vikiraṇaṃ subhaga-karaṇaṃ dubbaga-karaṇaṃ viruddha-gabbha-karaṇaṃ jivhā-nittaddanaṃ[2] hanu-saṃhananaṃ hatthâbhijappanaṃ kaṇṇa-jappanaṃ ādāsa-pañhaṃ kumāri-pañhaṃ abbhujjalanaṃ Sir'-avhāyanaṃ[3]-iti vā iti evarūpāya tiracchāna-vijjāya micchâjīvā paṭivirato Samaṇo Gotame ti." Iti vā hi bhikkhave puthujjano Tathāgatasa avaṇṇaṃ vadamāno vadeyya.

26. 'Or he might say: "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as—

Arranging a lucky day for marriages in which the bride or bridegroom is brought home[4], Arranging a lucky day for marriages in which the bride or bridegroom is sent forth[5]. Fixing a lucky time for the conclusion of treaties of peace [or using charms to procure harmony][6], Fixing a lucky time for the outbreak of hostilities [or using charms to make discord][6], Fixing

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the four refer to sacrificial hymns. Impromptu rhyming, ballad singing, and the composition of poems are meant.

4. Lokāyatam. Usually rendered 'materialism.' But it is quite clear that this meaning is impossible in this connection. See Milinda 174.

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1. *So* SS B^p saṃvaraṇaṃ vivaraṇaṃ.
2. *So* SS B^p nibaddhanaṃ (Gr *here and* B^p *at* D. ii. 61 nibhandhanaṃ).
3. *So* S^dm; S^t *and* D^s Siravhay° S^c Siravhānaṃ; B^p Sīrivhāyanaṃ *and* Sum. Sirivhāyanaṃ (*In* D. ii. 61 S^dt B^p *as here, but* S^c Siravhayanaṃ). Avhāyana *occurs below at* Tevijja Sutta 24.
4. Compare the Sinhalese bīna marriage in which the bridegroom is brought into the house of the bride's family.
5. Compare the Sinhalese dīga marriage in which the bride is sent out to live in the bridegroom's family. We have no words now in English to express this difference between marrying and giving in marriage.
6. Samvadanam. Childers calls this a magic art, following Burnouf who calls it sorcery. Buddhaghosa explains it as astrology. The fact

a lucky time for the calling in of debts [or charms for success in throwing dice][6], Fixing a lucky time for the expenditure of money [or charms to bring ill luck to an opponent throwing dice][6], Using charms to make people lucky[1], Using charms to make people unlucky, Using charms to procure abortion, Incantations to bring on dumbness, Incantations to keep a man's jaws fixed, Incantations to make a man throw up his hands, Incantations to bring on deafness[2], Obtaining oracular answers by means of the magic mirror[3], Obtaining oracular answers through a girl possessed[4], Obtaining oracular answers from a god[5], The worship of the Sun[6], The worship of the Great

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is all these expressions are technical terms for acts of astrology or sorcery, they none of (hem occur elsewhere either in Pāli or Sanskrit, and the tradition preserved by Buddhaghosa may be at fault in those cases in which the use of the word had not survived to later times. The general sense may be sufficiently clear, but for absolute certainty of interpretation we must wait till examples are found in Indian books of the actual use of the words, not in mere lists, but in a connection which shows the meaning. Ath.-v. III, 30 is a charm to secure concord in a family, compare VII, 52; and there are several charms in the Atharva-veda for success in gambling.

1. Subhaga-karanam. Many such charms are preserved in the Atharva-veda (for instance, X, 3; 5; XVI, 4; 9).
2. It would be useless to seek in the Atharva-veda, which (with the one exception mentioned in the notes to the next section) gives only the charms which are supposed to bring benefits, for instances of these malevolent practices. But we have here direct evidence that black magic, as was indeed inevitable, was as fully trusted in the sixth century B.C. in the valley of the Ganges as white. We need not be surprised that the malevolent charms are not recorded.
3. Ādāsa-pañho. Buddhaghosa says they made a god appear in the mirror and answer questions put. It is a later conception to discard the god and make the mirror itself give pictures of the hidden events. The mirror is of metal (Par. Dīp. 235).
4. Kumārī-pañho. Through a girl of good family and repute.
5. Deva-pañho. Also obtained through a girl, but this time a deva-dāsī or temple prostitute. It is instructive to find, even under the patri-archal regime of the sixth century B.C., that men thought they

One[1], Bringing forth flames from one's mouth, Invoking Sirī, the goddess of Luck[2]—Gotama the recluse holds aloof from such low arts."

27. ' "Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ santi-kammaṃ paṇidhi-kammaṃ bhūri-kammaṃ[3] vassa[4]-kammaṃ vossa-kammaṃ vatthu-kammaṃ vatthu-parikiraṇaṃ nahāpanaṃ juhanaṃ adho-virecanaṃ sīsa-virecanaṃ kaṇṇa-telaṃ netta-tappaṇaṃ natthu-kammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallkattikaṃ dāraka-tikicchā mūla-bhesajjānaṃ

1. Buddhaghosa explains the Great One as Mahā Brahmā. This seems to me very doubtful. It is at least odd to find Brahmā introduced in this connection. We may grant that the Buddhists might have put sun-worship into a list of sorceries, but there was no ceremonial cult of Brahma and little or none of Brahmā. And however much the new gospel might hold the speculations of the dominant theosophy in contempt, that would scarcely explain their being ranked as privates in this regiment. Burnouf avoids this by rendering the phrase generally 'serving the great,' and Neumann has 'practising sorcery." Neither of these guesses seems happy. Mahat in composition is elsewhere always mahā in Pāli, and we possibly have here a sandhi for mahatī-upatthānam, in the sense of worship of the Great Mother, the Earth, with covert allusion to mahī. This would give excellent sense, as the worship of the Mother Earth was closely associated in the popular mind with witchcraft. A god or goddess is certainly meant, and one so associated would be best in place here. It is perhaps worthy of note that in the oldest portion of the Taittirīya Upanishad, Sun, Moon, Earth, and Srī occur together in a set of mystic groups, and Sun, Moon, Brahma, and food are all identified by a word-play with Marias (Sīksā-vallī 4-7).
2. See Milinda 191, and Gāt. II, 410.
3. Bp (*here and in* D. ii. 62) *inserts* bhūta-kammaṃ (? *from* § 21) *and* SS *at* D. ii. 62, *insert* bhūti-kammam.
4. SS vassa. . . vossa ; Bp vaya . . . Vova; vaya. . . vaya (!)

anuppādānaṃ osadhīnaṃ paṭimokkho—iti vā iti evarūpāya tiracchāna-vijjāya micchâjīvā paṭivirato Samaṇo Gotamo ti." Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

'Idaṃ kho taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

27. 'Or he might say : "Whereas some recluses and Brahmans, while living on food provided by the faithful, earn their living by wrong means of livelihood, by low arts, such as these:—

Vowing gifts to a god if a certain benefit be granted, Paying such vows, Repeating charms while lodging in an earth house[1], Causing virility[2], Making a man impotent[3], Fixing on lucky sites for dwellings[4], Consecrating sites[4], Ceremonial rinsings of the mouth, Ceremonial bathings[5], Offering sacrifices, Administering emetics and purgatives, Purging people to relieve the head (that is by giving drugs to make people sneeze), Oiling people's ears (either to make them grow or to heal sores on them), Satisfying people's eyes (soothing them by dropping medicinal oils into them), Administering drugs through the nose[6], Applying collyrium to the eyes, Giving medical ointment for the eyes, Practising as an oculist, Practising as a surgeon, Practising as a doctor

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1. S^{cm} (*and* SS *in* D. ii. 62) pati° ; S^{dt} D^{s} Sum. *and* B^{p} pari°.
2. Bhūri-kammam. Is this a place sacred to Mother Earth? The ceremony referred to is the carrying out of the viggā or craft mentioned in the list at § 21.
3. Vassa-and vossa-kammam. Morris discusses the etymology of these words, only found in this list, in the J.P.T.S., 1889, p. 208. The idea of the second is not, of course, castration, but making a man's desire to fail by a spell. Several such are preserved in the Atharva (IV, 4; VI, 101 to give virility; VI, 138; VII, 113 to cause impotence).
4. Vatthu-kammam and parikiranam. These constitute the vatthu-viggā of § 21.
5. Bathings, that is, of other people.
6. See Mil. I, 511 and the rules laid down in 'Vinaya Texts,' II. 53-55.

for children, Administering roots and drugs, Administering medicines in rotation[1]— Gotama the recluse holds aloof from such low arts."

'These, brethren, are the trifling matters, the minor details, of mere morality, of which the unconverted man, when praising the Tathāgata, might speak.'

Mahā-Sīlaṃ niṭṭhitaṃ

Here end the Long Paragraphs on Conduct.

Micchādiṭṭhiṭṭhānāni

28. 'Atthi bhikkhave aññ' eva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkâvacarā nipuṇā paṇḍita-vedanīyā, ye Tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ sammā vadamānā vadeyyuṃ.

'Katame ca pana te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkâvacarā nipuṇā paṇḍita-vedanīyā, ye Tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ ?

28. 'There are, brethren, other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by more logic, subtle, comprehensible only by the wise[2]. These things the Tathāgata, having himself realised them and seen them face to face, hath set forth ; and it is of them that

1. The Buddhist view of Nos. 11-25 must not be mistaken. It is sufficiently clear from the numerous examples in the Vinaya (see especially 'Vinaya Texts,' II, pp. 41-144), and from the high praise accorded to Gīvaka and other physicians, that the objection was to recluses and Brahmans practising medicine as a means of livelihood. They might do so gratis for themselves or for their coreligionists, and laymen might do so for gain.

   The use of patimokkha in No. 25 is curious. It is when, for instance, a purgative is first given and then a tonic to counteract the other, to set free from its effect. Compare Gat. V, 25.

2. The corresponding Sanskrit terms occur at Divyāvadāna, p. 492. No doubt the reading (here ought to be nipuno.

they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

29. 'Santi bhikkhave eke samaṇa-brāhmaṇā pubbanta-kappikā pubbantânudiṭṭhino, pubbantaṃ ārabbha aneka-vihitāni adhivutti-padāni[1] abhivadanti aṭṭhārasahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha pubbanta-kappikā pubbantânudiṭṭhino pubbantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti atthādasahi vatthūhi ?

29. 'There are recluses and Brahmans, brethren, who reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past[2], and who on eighteen grounds put forward various assertions regarding it. [13] And about what, with reference to what, do those venerable ones do so ?

30. 'Santi bhikkhave eke samaṇa-brāhmaṇā sassata-vādā, sassataṃ attānañ ca lokañ ca paññāpenti catūhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūhi ?

30. 'There are, brethren, some recluses and Brahmans who are Eternalists[3], and who, on four grounds, proclaim that both the soul and the world are eternal. And about what, with reference to what, do those venerable ones do so ?

31. Idha bhikkhave ekacco samaṇo vā brāmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya

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1. Bp Gr adhimutta-. *See below* 2. 31 *and* 3. 27.
2. These phrases recur S. III, 45. On anudditthi see also Gogerly in the 'Ceylon Friend,' 1875, p. 133, and Morris in the J.P.T.S., 1886, p. 113; and compare attānudditthi at Mil. 146, 160, 352; S. N. 1119. As in our colloquial expression a 'viewy man,' ditthi almost always, and anuditthi in all the seven passages where it occurs, have a connotation of contempt—a mere view, an offhand ill-considered opinion, a delusion. The Greek δόξα has had a similar history, and dogma or speculation is a better rendering than view or belief.
3. Sassata-vādā.

appamādam anvāya sammā-manasikāram anvāya tathārūpaṃ ceto-samādhiṃ phusati yathā samāhite citte[1] anekavihitaṃ pubbe nivāsaṃ anussarati—seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jatiyo dasa pi jātiyo vīsatim[2] pi pātiyo tiṃsam[2] pi jātiyo cattarīsam pi jātiyo paññsam pi jātiyo jāti-satam pi jāti-sahassam pi jāti-sata-sahassam pi[3] anekāni pi jāti-satāni anekāni pi jāti-sahassāni anekāni pi jāti-sata-sahassāni.[3] "Amutrâsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evam-āhāro evaṃ-sukha-dukha-paṭisaṃvedī evam-āyu-pariyanto. So tato cuto amutra upapādiṃ[4]. Tatrâpâsiṃ evemṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evaṃ-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evaṃ-āyu-pariyanto. So tato idhūpapanno"[5] ti iti sâkāram sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarati. So evam āha : "Sassato attā ca loko ca vañjho[6] kūṭaṭṭho[7] esikaṭṭhāyiṭṭhito, te ca sattā sandhā-vanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisamaṃ. Tam kissa hetu ? Ahaṃ hi ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā manasikāram anvāya tathā-rūpaṃ ceto-samādhiṃ phusāmi yathā samāhite citte aneka-vihitaṃ pubbe nivāsaṃ anussarāmi—seyyathīdaṃ ekaṃ... pe... anekāni pi jāti-sata-sahassāni. Amutrasim evaṃ-nāmo ...pe... idhūpapanno ti[8] iti sâkāraṃ sa-uddesaṃ ancka-vihitaṃ pubbe

1. Bp *herem but no below, in this* §, *inserts* parisuddhe pariyodāte anaṅgane vigatūpakkilese (*which, with other words, occur in the parallel texts*).
2. Bp vīsati, tiṃsa.
3. *The parallel texts here have different words. See* D. ii. 93; M. i.p. 182; A. iii. 59, 100; S.V. Pār. i. 1. 6.
4. SS *perhaps* uppādiṃ; Bp *and* Gr udapādi (*here and in* D. ii. 93) Old. *loc. cit.* udapādiṃ. *And so* Trenckner M.I. 22, 35, *but* uppādiṃ *at* pp. 182. *etc.*
5. Old. *loc. cit.* idh' uppanno; Bp *here* = SS.
6. SS *always* ṃ (*not* ñ); Bp (*twice*) vañco.
7. *So* Sm. *All other MSS.* kuṭa, *twice, and so also in* Sum., *in* D. ii. 26 (*where all these words recur*), *and in* Abh. 107.
8. *All MSS.* ti *here and in* §§ 32, 33.

nivāsaṃ anussarāmi. Iminā p'ahaṃ[1] etaṃ[1] jānāmi: yathā sassato attā ca[2] loko ca vañjho kūṭaṭṭho esikaṭṭhā-yiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassati-saman ti."

Idaṃ bhikkhave paṭhamaṃ ṭhānaṃ yam āgamma yam ārabbha ekacce samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti.

31. 'In the first place, brethren, some recluse or Brahman by means of ardour, of exertion, of application, of earnestness, of careful thought, reaches up to such rapture of heart that, rapt in heart, he calls to mind his various dwelling-places in times gone by—in one birth, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands or laks of births—to the effect that "There I had such and such a name, was of such and such a lineage[3] and caste[4], lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn in such and such a place under such and such a name, in such and such a lineage and caste, living on such and such food, experiencing

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1. *So* SS *below* i. 2, 17, 18, *etc.* B^{p} Imināmahaṃ. *Here Sum. appears to read* iminā p' aham evem, *in* §§ 32, 33, B^{p} S^{cdt} *have* imināhaṃ etaṃ, *but* S^{m} iminā p'ahaṃ evaṃ.
2. Gr *omits, but not in* §§ 32, 33.
3. Gotra, literally 'cow-stall.' The history of this word has yet to be written. It probably meant at the lime this Sutta was written a family or lineage traced through the father. On the meaning of gotraga (the gentiles of Roman Law) in the later law-books see West and Bühler, 'Hindu Law of Inheritance,' p. 171.
4. 'Vanna, literally 'colour.' Gogerly renders it 'appearance,' and Neumann 'Beruf.' I have chosen caste (though it is not caste in its strictest sense) because it no doubt refers to the kattāro vannā mentioned so often in the Suttas. It is true that these—Khattiyas, Brahmans, Vessas, and Suddas—were not castes, but four divisions of the people, each consisting of many subdivisions (by customs as to connubium and commensality) which afterwards hardened into castes. See J. R. A. S., 1897, pp. 180-190.

such and such pains and pleasures, with such and such a span of years. And when I fell from thence I was reborn here." Thus does he recollect, in full detail both of condition and of custom, his various dwelling-places in times gone by. And he says to himself: "Eternal is the soul ; and the world, giving birth to nothing new, is stedfast as a mountain peak, as a pillar firmly fixed ; and though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever. And why must that be so ? Because I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart that, rapt in heart, I can call to mind, and in full detail both of condition and of custom, my various dwelling-places in times gone by—by that is it that I know this—that the soul is eternal; and that the world, giving birth to nothing new, is stedfast as a mountain peak, as a pillar firmly fixed ; and that though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever."

'This, brethren, is the first state of things on account of which, starting from which, some recluses and Brahmans are Eternalists, and maintain that both the soul and the world are eternal.

32. 'Dutiye ca bhonto samaṇa brāhmaṇā kim ārabbha kim āgamma sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti ?

'Idha bhikkhave ekacco samaṇo vā brāhmṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasikāram anvāya tathārūpaṃ ceto-samādhiṃ phusati yathā samāhite citte anekavihitaṃ pubbe nivāsaṃ anussarati—seyyathīdaṃ ekam pi saṃvaṭṭa-vivaṭṭaṃ dve pi saṃvaṭṭa-vivaṭṭāni tīṇi pi saṃvaṭṭa-vivaṭṭāni cattāṛi pi saṃvaṭṭāni pañca pi saṃvaṭṭa-vivaṭṭāni dasa pi saṃvaṭṭa-vivattāni. "Amutrāsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evam-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evam-āyu-pariyánto. So tato cuto amutra upapādiṃ. Tatrâpâsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evam-āhāro evaṃ-sukha-

dukkha-paṭisaṃvedī evam-āyu-pariyanto. So tato cuto idhūpapanno" ti iti sâkaraṃ sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarati. So evam āha : "Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva, sassata-samaṃ. Taṃ kissa hetu ? Ahaṃ hi ātappam anvāya. . . pe. . . tathā-rūpaṃ ceto-samādhiṃ phusāmi yathā samāhite citte aneka-vihitaṃ pubbe nivāsaṃ anussarāmi— seyyathīdaṃ ekam pi. . .pe. . . dasa pi saṃvaṭṭa-vivaṭṭāni. Amutrâsiṃ evaṃ-nāmo. . .pe. . . idhûpapanno ti iti sâkāraṃ sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarāmi. Iminā p'ahaṃ etaṃ jānāmi : yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassata-saman ti."

'Idaṃ bhikkhave dutiyaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti.

32. The second case put is in all respects the same save that the previous births thus called to mind extend over a still longer period up to ten world aeons[1].

33. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabba sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti ?

'Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasikāram anvāya tathā-rūpaṃ ceto-samādhiṃ phusati yathā samāhite citte aneka-vihitaṃ pubbe nivāsaṃ anussarati— seyyathīdaṃ dasa pi

1. Samvatta-vivattam (rolling up and evolution, from vatt, to turn). It is the period of the gradual disintegration and conformation of a world. Needless to add that the length of tins period cannot be expressed in figures.

Neither the idea nor the word occurs in books known to be before the Buddha. But both are Indian rather than Buddhist Samvarta is found in the Mahā Bhārata and the Rāmāyana; and the later Sānkhya notion of pralaya is closely allied.

saṃvaṭṭa-vivaṭṭāni vīsatim pi saṃvaṭṭa-vivaṭṭāni tiṃsam pi saṃvaṭṭa-vivaṭṭāni cattārīsam pi saṃvaṭṭa-vivaṭṭāni. "Amutrâsiṃ evaṃ-nāmo evaṃ-gotto evaṃvaṇṇo evam-āhāro evaṃ-sukha-dukkha-patisaṃvedī evamāyu-pariyanto. So tato cuto amutra upapādiṃ. Tatrâpâsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evam-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evam-ayu-pariyanto. So tato cuto idhûpapanno" ti iti sâkāraṃ sa-uddesaṃ pubbe nivāsaṃ anussarati. So evam āha : "Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassati-samaṃ. Tam kissa hetu ? Ahaṃ hi ātappam anvāya. . . pe. . .tathā-rūpaṃ ceto-samādhiṃ phusāmi yathā samāhite citte aneka-vihitaṃ pubbe nivāsaṃ anussarāmi—seyyathīdaṃ dasa pi saṃvaṭṭa-vivaṭṭāni. . . pe. . . cattārīsam pi saṃvaṭṭa-vivaṭṭa-vivaṭṭāni. Amutrāsiṃ evaṃ-nāmo. . . pe. . . idhûpapanno ti iti sâkāram sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarāmi. Iminā p'ahaṃ etaṃ jānāmi: yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattāvanti saṃsaranti cavanti upapajjanti, atthitveva sassati-saman ti."

'Idaṃ bhikkhave tatiyaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti.

33. [The third case put is in all respects the same save that the previous births thus called to mind extend over a still longer period up to forty world aeons.]

34. 'Catutthe ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha sassatā-vādā sassataṃ attānañ ca lokañ ca paññāpenti ?

'Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṅsī. So takka- pariyāhataṃ vīmaṅsânucaritaṃ sayaṃ-paṭibhānaṃ evam āha : "Sassato attā ca loka ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāyanti saṃsaranti cavanti upapajjanti, atthitveva sassati-saman ti."

'Idaṃ bhikkhave catutthaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti.

34. 'And in the fourth place, brethren, on what ground is it, starting from what, that those venerable ones are Eternalists, and maintain that the soul and the world are eternal.

'In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry[1] ; "Eternal is the soul ; and the world, giving birth to nothing new, is stedfast as a mountain peak, as a pillar firmly fixed ; and these living creatures, though they transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever."

'This, brethren, is the fourth state of things on the ground of which, starting from which, some recluses and Brahmans are Eternalists, and maintain that the soul and the world are eternal.

35. 'Ime kho te bhikkhave samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāmaṇā vā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti, sabbe te imeh' eva catuhi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

35. 'These, brethren, are those recluses and Brahmans who are Eternalists, and in four ways maintain that both the soul and the world are eternal. For whosoever of the recluses and Brahmans are such and maintain this, they do so in these four ways, or in one or other of the same, and outside these there is no way in which this opinion is arrived at.

36. 'Tayidaṃ bhikkhave Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā[2] evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato[3] c'assa paccattaṃ yeva nibbuti

1. This phrase recurs below, chap, iii, §§ 14, 20.
2. B^{p} Gr diṭṭhiṭṭhānaṃ.
3. B^{p} evam ap° (SS Sum. *omit*).

viditā,[1] vedanānaṃ samudayañ ca atthagamañ[2] ca assādañ ca ādīnavañ ca nisaraṇañ ca yathā-bhūtaṃ viditvā vimutto, bhikkhave, Tathāgato.

36. 'Now of these, brethren, the Tathâgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations)[3]; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart[4], realised the way of escape from them[5], has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they. cannot be relied on ; and not grasping after any (of those things men are eager for) he, the Tathāgata, is quite set free[6].

37. 'Ime kho te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkâvacarā nipuṇā paṇḍita-vedaniyā ye Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti, yohi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vada-mānā vadeyyuṃ.

37. 'These[7], brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the

1. S[cd] *add* yeva, *but omit it at* 2. 15 *and* 3. 30.
2. B[p] Gr atthaṅg°.
3. Sīla, for instance, and samādhi, and all the other things known to a Buddha, says Buddhaghosa, p. 108.
4. Pakkattam. See the common phrases A. II, 198 = S. I, 9, 10, 117; M. I, 188 = 422; M. I, 251, 252; = S. III, 54, &c.; and S. N, 611, 906; Mil.96, 347; Suṃ. 182. 'Without depending on any one else, himself by himself,' says Buddhaghosa.
5. Nirvana, says Buddhaghosa.
6. Gogerly (pp. 77, 78 in Grimblot) has made a sad mess of this paragraph, misunderstanding the grammatical construction of the first clause, and misinterpreting parāmasati in the second, and nis-saranam in the third.
7. Not of course the four speculations, but the higher knowledge which has led him to reject them.

wise, which the Tathāgata, having himself realised and seen face to face, hath set forth ; and it is concerning these that they who would rightly praise the Tathāgata in accordance with the truth, should speak.'

Paṭthama-bhāṇavāraṃ
Here ends the First Portion for Recitation.

Ekaccasassatavādassa Paṭhamaṃ Ṭhanaṃ

2. 1. 'Santi, bhikkahave, eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā, ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūti?

1. 'There are, brethren, some recluses and Brahmans who are Eternalists with regard to some things, and in regard to others Non-Eternalists; who on four grounds maintain that the soul and the world are partly eternal and partly not.

'And what is it that these venerable ones depend upon, what is it that they start from, in arriving at this conclusion ?

2. 'Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati. Saṃvaṭṭamāno loko yebhuyyena sattā Ābhassara-saṃvaṭṭanikā honti. Te tattha honti manomayā pīti-bhakkhā sayaṃ[1]-pabhā antalikkha-carā subhaṭṭhāyino, cīraṃ dīghaṃ addhānaṃ tiṭṭhanti.

2. 'Now there comes a time, brethren, when, sooner or later, after the lapse of a long long period, this world-system passes away. And when this happens beings have mostly been reborn in the World of Radiance, and there they dwell made of mind, feeding on joy, radiating light from themselves, traversing the air, continuing in glory; and thus they remain for a long long period of time.

3. 'Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati. Vivaṭ-

1. S[d] sayam.

ṭamāne loke suññaṃ Brahma-vimānaṃ pātu-bhavati. Ath' aññataro satto āyukkhayā vā puññakkhayā vā Ābhassara-kāyā cavitvā suññaṃ Brahma-vimānaṃ upapajjati. So tattha hoti manomayo pīti-bhakkho sayaṃ-pabho antalikkha-caro subhaṭṭhāyī, cīraṃ dīghaṃ addhānaṃ tiṭṭhati.

3. ' Now there comes also a time, brethren, when, sooner or later, this world-system begins to re-evolve. When this happens the Palace of Brahma appears, but it is empty. And some being- or other, either because his span of years has passed or his merit is exhausted, falls from that World of Radiance, and comes to life in the Palace of Brahma. And there also he lives made of mind, feeding on joy, radiating light from himself, traversing the air, continuing in glory ; and thus does he remain for a long long period of time.

4. 'Tassa tattha ekakassa[1] dīgha-rattaṃ nibbusitattā anabhirati paritassanā uppajjati : "Aho vata aññe pi sattā itthattaṃ āgaccheyyun" ti Atha aññatare pi sattā āyuk-khayā vā puññakkhayā Ābhassara[2]-kāyā cavitvā Brahma-vimānaṃ upapajjanti tassa sattassa sahavyataṃ. Te pi tattha honti manomayā pīti-bhakkhā sayaṃ-pabhā antalikkhacarā subhaṭṭhāyino, cīraṃ dīraṃ addhānaṃ tiṭṭhanti.

4. 'Now there arises in him, from his dwelling there so long alone, a dissatisfaction and a longing: "O! would that other beings might come to join me in this place!" And just then, either because their span of years had passed or their merit was exhausted, other beings fall from the World of Radiance, and appear in the Palace of Brahma as companions to him, and in all respects like him.

5. ' Tatra, bhikkhave, yo so satto paṭhamaṃ upapanno tassa evaṃ hoti : "Aham asmi Brahmā Mahā-brahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro kattā nimmātā[3] seṭṭho sañjitā[3] vasī pitā bhūta-bhavyānaṃ Mayā ime sattā

1. S^c B^p ekassa.
2. B^p Ābhassarā.
3. B^p (*thrice*) Nimmitā, Sajitā. *See* xi. 80.

nimmitā. Taṃ kissa hetu ? Mamaṃ hi pubbe etad ahosi: 'Aho vata aññe pi sattā itthattaṃ āgaccheyyun 'ti. Iti mamañ ca mano-paṇidhi, ime ca sattā itthattaṃ āgatā" ti. Ye pi te sattā pacchā upapannā tesam pi evaṃ hoti : "Ayaṃ kho bhavaṃ Brahmā Mahābrahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānaṃ. Iminā mayaṃ bhotā Brahmunā nimmitā. Taṃ kissa hetu ? Imaṃ mayaṃ addasāma idha paṭhamaṃ upapannaṃ, mayaṃ pana amhā pacchā upapannā ti."

5. 'On this, brethren, the one who was first reborn thinks thus to himself: "I am Brahma, the Great Brahma, the Supreme One, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be[1]. These other beings are of my creation. And why is that so ? A while ago I thought, ' Would that they might come !' And on my mental aspiration, behold the beings came."

'And those beings themselves, too, think thus: "This must be Brahma, the Great Brahma, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be. And we must have been created by him. And why? Because, as we see, it was he who was here first, and we came after that."

6. 'Tatra, bhikkhave, yo so satto paṭhamaṃ upapanno so dīghâyukataro ca hoti vaṇṇavantataro ca mahesakkha-

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1. This string of epithets recurs at M. I, 327 in the course of the story of the Brahmā, named Baka, who is represented as coming to the very conclusion set out in our section. The story was a favourite one, and three recensions of it have been preserved (M. I, 326-331; S. I, 142-144, and Gāt. No. 405). Mr. Crow evidently considered himself the Mahā Brahmā of the period.

The omission in the Dialogue of all reference to the Kesava Birth Story may be a sign of greater age or it may be due simply to the fact that it is not required for the argument there.

taro ca. Ye pana te sattā pacchā upapannā te appâyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca. Ṭhānaṃ kho pan' etaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhiṃ phusati yathā samāhite citte taṃ pubbe nivāsaṃ anussarati, tato paraṃ nānussarati. So evam āha: "Yo kho so bhavaṃ Brahmā Mahā-brahmā abhibhū anabhibhūto aññad-atthu-daso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasīpitā bhūta-bhavyānaṃ yena mayaṃ bhotā Brahmunā nim-mitā, so nicco dhuvo sassato avipariṇāma-dhammo sassati-samaṃ tath' eva ṭhassati. Ye pana mayaṃ ahumha tena Brahmunā himmitā te mayaṃ aniccā addhuvā[1] appâyukā cavana-dhammā itthattaṃ āgatā ti."

'Idaṃ, bhikkhave, paṭhamaṇ ṭhānaṃ yam āgamma yam ārabbha kho pahmaṇa brahmaṇa phama sassattrā shastra-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti.

6. 'On this, brethren, the one who first came into existence there is of longer life, and more glorious, and more powerful than those who appeared after him. And it might well be, brethren, that some being on his falling from that state, should come hither. And having come hither he might go forth from the household life into the homeless state. And having thus become a recluse he, by reason of ardour of exertion of application of earnestness of careful thought, reaches up to such rapture of heart that, rapt in heart, he calls to mind his last dwelling-place, but not the previous ones. He says to himself: "That illustrious Brahma, the Great Brahma, the Supreme One, the Mighty, the All-seeing, the Ruler, the. Lord of all, the Maker, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be, he by whom we were

1. S^c B^p adhuvā. *See* Vim. 50, 23; J. i. 393, 3.

created, he is stedfast immutable eternal, of a nature that knows no change, and he will remain so for ever and ever. But we who were created by him have come hither as being impermanent mutable limited in duration of life.

[19] 'This, brethren, is the first state of things on account of which, starting out from which, some recluses and Brahmans, being Eternalists as to some things, and Non-eternalists as to others, maintain that the soul and the world are partly eternal and partly not.

Ekaccasassatavādassa Dutiyaṃ Ṭhanaṃ

7. 'Dutiye ca bhonto samaṇa-brahmaṇā kim āgamma kim ārabbha ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññā-penti?

'Santi, bhikkhave, Khiḍḍā-padosikā[1] nāma devā. Te ativelaṃ hassa-khiḍḍā-rati-dhamma-samāpannā viharanti. Tesaṃ ativelaṃ hassa-khiḍḍā-rati-dhamma-samāpannānaṃ viharataṃ sati mussati,[2] satiya[3] sammosā te devā tamhā kāyā cavanti.

There are, brethren, rome reduses and Bradhamaus who in two ways maintain that the soul and the world are arise without a cause. And on what ground, starting out from what, do thus do so ?

7. 'And what is the second ?

There are, brethren, certain gods called the "Debauched by Pleasure[4]." For ages they pass their time in the pursuit of the laughter and sport of sensual lusts. In consequence thereof their

1. S[c] *here* pādus° *below twice* pados°; S[d] *thrice* padus° S[t] *thrice* padūs° ; B[p] *first* padūs°, *then twice* pados°; Gr *first* padus°, *then twice* pados°; Sum. pados°, *but gives v.l.* padus°. *All MSS.* pados° *in* §10.
2. S[d] mossati ; Gr B[p] (*and* S[t] B[p] Gr *twice below*) sammussati.
3. *So* S[dt] B[P] Gr, *and all MSS. twice in* § 9. *Here* S[cm] *and* Sum. sati.
4. Khiddā-padosikā. They are not mentioned elsewhere except in the list of gods in the Mahā Samaya (p. 287).

self-possession is corrupted, and through the loss of their self-control they fall from that state[1].

8. 'Ṭhānaṃ kho pan' etaṃ, bhikkhave, vijjati yaṃ añña-taro satto tamhā kāyā cavitvā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā anagāriyam pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappam anvāya padhānaṃ anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhiṃ phusati yathā samāhite citte taṃ pubbe nivāsaṃ anussarati, tato paraṃ nānussarati.

8. 'Now it might well be, brethren, that some being, on his falling from that state, should come hither. And having come hither he should, as in the last case, become a recluse, and acquire the power of recollecting his last birth, but only his last one.

9. 'So evam āha: "Ye kho te bhonto devā na Khiḍḍā-padosikā te na ativelaṃ hassa-khiḍḍā-rati-dhamma-samā-pannā viharanti. Tesaṃ na ativelaṃ hassa-khiḍḍā-rati-dhamma-samāpannānaṃ viharataṃ sati na mussati, satiyā asammosā te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāma-dhammā sassati-samaṃ tath' eva ṭhassanti. Ye pana mayaṃ ahumha Khiḍḍā-padosikā te mayaṃ ativelaṃ hassa-khiḍḍ-rati-dhamma-samāpannā viharimha. Tesaṃ no ativelaṃ sati mussati, satiyā sammosā eva mayaṃ tamhā kāyā cutā aniccā addhuvā appâyukā çavana-dhammā itthattaṃ āgatā ti."

'Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-

1. Buddhaghosa on this has a curious note. The gods, though of great glory, are delicate in body. A man, having gone without food for seven days even, may restore his strength by the use of clear broth and so on. But the pods can't play tricks with themselves; and if they Jose their heads and forget their meal-times, they die — pass away from that state. The poor gods ! Whether this be really implied in the text or not, it is at least in harmony with the irony of the Buddha's talk.

asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti.

9. 'And he would say to himself: "Those gods who are not debauched by pleasure are stedfast, immutable, eternal, of a nature that knows no change, and they will remain so for ever and ever. But we—who fell from that state, having lost our self-control through being debauched by pleasure—we have come hither as being impermanent, mutable, limited in duration of life." This brethren, is the second state of things on acount of which, starting out from which, some recluses and Brahmaus, being Eternalists as to some things and Non-eternalists as to other, maintain that the soul and the world are partly eterual and Partly not.

Ekaccasassatavādassa Tatiyaṃ Ṭhanaṃ

10. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññā-penti?

'Santi, bhikkhave, Mano-padosikā nāma devā. Te ativelaṃ aññamaññaṃ upanijjhāyanti. Te ativelaṃ aññam-aññaṃ upanijjhāyantā aññamaññamhi cittāni padusenti.[1] Te aññamaññamhi[2] paduṭṭha-cittā kilanta-kāyā kilanta-cittā. Te devā tamhā kāyā cavanti.

There are, brothern, in the third state of things on acount of which starting aout from which being Eternalishas to some-things and not eternalists as to others maintain that soul and the world are partly eternal and partly not ?

10. 'And what is the third ?

'There are, brethren, certain gods called "the Debauched in Mind[3]." They burn continually with envy[4] one against another,

1. B[p] pados[o] *here and the third time, second time* padus[o].
2. *All MSS.* aññam-aññam *first time, and* -aññamhi *third time. Second time only* B[p] -aññaṃ (S[d] -aññam pi; S[ct] Gr -aññamhi).
3. Mano-padosika. Only found here and in the list in the Samaya Sutta. Even there it is almost certainly merely taken from this passage, so that it looks very much as if both these classes or titles of gods were simply invented, in irony, for the sake of the argu

and being thus irritated, their hearts become ill-disposed towards each other, and being thus debauched, their bodies become feeble, and their minds imbecile. And those gods fall from that state.

11. 'Ṭhānaṃ kho pan' etaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappam anvāya padhānam anvaya anuyogam anvāya appamādam anvāya sammā-manasikāram anvaya tathā-rūpaṃ ceto-samādhiṃ phusati yathā samāhite citte taṃ pubbe nivāsaṃ anussa-rati, tato paraṃ nânussarati.

11. 'Now it might well be, brethren, that some being, on his falling from that state, should come hither ; and having become a recluse should, as in the other cases, acquire the power of recollecting his last birth, but only his last one.

12. 'So evam āha : Ye kno te bhonto devā na Mano-padosikā te na ativelaṃ aññamaññaṃ upanijjhāyanti. Te na ativelaṃ aññamaññaṃ upanijjhāyantā aññamaññamhi cittāni nappadūsenti. Te aññamaññamhi apaduṭṭha-cittā akilanta-kāyā akilanta-cittā. Te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāma-dhammā sassati-samaṃ tath' eva ṭhassanti. Ye pana mayaṃ ahumha Mano-padosikā te mayaṃ ativelaṃ aññamaññam upanijjahāyimha[1]. Te mayaṃ ativelaṃ aññamaññam upanijjhāyantā aññamaññamhi cittāni

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ment. Buddhaghosa identifies this class with the retinue of the Four Great Kings—that is the regents of the four quarters.

4. Upaniggāyanti, from ghāyati, to burn. Elsewhere found only at Vin. I, 193; II, 269; III, 118, in all which passages it has the connotation of 'covet, lust after.' Buddhaghosa takes it here in the sense of envy, and tells a tale, too long to quote, to show the quarrelsome nature of these gods. In the sense of 'consider' (from *ghāyati* to think) the word has only been found at S.N., p. 143. There may have been confusion between the two homonyms, so that ours got to mean 'to consider in such a way as to be excited, to burn.'

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1. Bᵖ Gr °yimhā.

padūsimha. Te mayaṃ aññamaññamhi paduṭṭha-cittā kilanta-kāyā kilanta-cittā eva. Mayaṃ trunha kāyā eutā anicca addhuva appâyukā cavana-dhammā ittbattaṃ ti."

'Idam, bhikkhave, tatiyaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti.

12. 'And he would say to himself: "Those gods who are not debauched in mind do not continually burn with envy against each other, so their hearts do not become evil disposed one towards another, nor their bodies feeble and their minds imbecile. Therefore they fall not from that state ; they are stedfast, immutable, eternal, of a nature that knows no change, and they will remain so for ever and ever. [21] But we were corrupted in mind, being constantly excited by envy against one another. And being thus envious and corrupt our bodies became feeble, and our minds imbecile, and we fell from that state, and have come hither as being impermanent, mutable, limited in duration of life."

This brethern, is the third state of third on accent of which, starting out from which, some recheses and Brahman, being Eternalists as to same things and maneternalists as to others, maintain that the soul and the world are Partly external and Partly not.

'This, brethren, is the third case.

Ekaccasassaevādassa Catutthem

13. 'Catuthe ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha ekacca-sassatikā ekaca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṅsī. [1]So taakka-pariyāhataṃ vīmaṅsânucaritaṃ sayaṃ-patibhānaṃ evam āha: "Yaṃ kho idaṃ vuccati cakkhun ti pi sotan ti pi ghānan ti pi jivhā ti pi kāyo ti pi ayaṃ attā anicco addhuvo asassato vipariṇāma-dhammo. Yañ ca kho idaṃ vuccati cittan ti vā mano ti vā viññāṇan ti vā

1. *See* i. 1. 34; i. 2. 20.

ayaṃ attā nicco dhuvo sassato avipariṇāma-dhammo sassati-samaṃ tath' eva ṭhassatīti."

'Idam, bhikkhave, catuttham ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brahmaṇā ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti.

13. There are, brothern, is the fourth state of things an account of which starting our from which being Eternalists to some maintaion that the soul and the would are partly eternal and partly not ?

'And what is the fourth ?

'In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry : "This which is called eye and ear and nose and tongue and body is a self which is impermanent, unstable, not eternal,' subject to change. But this which is called heart, or mind, or consciousness is a self which is permanent, stedfast, eternal, and knows no change, and it will remain for ever and ever[1]."

'This, brethren, is the fourth state of things, on the ground of which, starting from which, some recluses and Brahmans are Semi-eternalists, and in four ways maintain that the soul and the world are in some respects eternal, and in some not.

14. 'Ime kho te, bhikkhave, samaṇa-brāhmanā ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññā penti catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekacca-

1. Buddliaghosa explains that these speculators perceive how the organs of sense break up (and sense impressions pass away); but they fail to see that the same thing holds even more strongly in the case of thoughts, since no sooner has each mental impression given rise to the succeeding one than it passes away. Not perceiving that, and depending on the analogy of birds, who fly away from one tree only to alight on another, they conclude that the mind, when this individuality is broken up, goes (as a unity) elsewhere.

sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti, sabbe te imeh' eva catuhi vatthūhi etesaṃ vā aññatarena, n' atthi ito bahiddhā.

14. 'These, brethren, are those recluses and Brahmans who are Semi-eternalists, and in four ways maintain that the soul and the world are eternal in some cases and not in others. For whosoever of the recluses and Brahmans are such and maintain this, they do so in these four ways or in one or other of the same ; and outside these there is no way in which this opinion is arrived at.

15. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: " Ime diṭṭguṭṭgānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evaṃ-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato cassa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca attthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā- bhūtaṃ viditvā annpāta vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

15. 'Now of these, brethren, the Tathāgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) ; and having that knowledge, he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathāgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be

grasped by mere logic, subtle, comprehensible only by the wise, which the Tathāgata, having himself realised and seen face to face, hath set forth ; and it is concerning these that they who would rightly praise the Tathāgata in accordance with the truth, should speak.'

Antānantavādassa Paṭhaṃ Thānaṃ

16. 'Santi, bhikkhave, eke samaṇa-brāmaṇā antānantikā, antānantaṃ lokassa paññāpenti catūhi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha antānantikā antānantaṃ lokaṃ paññāpenti catuhi vatthūhi ?

16. 'There are, brethren, certain recluses and Brahmans who are Extensionists[1], and who in four ways set forth the infinity or finiteness of the world. And on what ground, starting out from what, do these venerable ones maintain this ?

17. 'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasī-kāram anvāya tathā-rūpaṃ ceto-samādhiṃ phusati yathā samāhite citte antasaññī lokasmiṃ viharati. So evam āha : "Antavā ayaṃ loko parivaṭumo. Taṃ kissa hetu ? Ahaṃ hi ātappam anvāya. . . pe[2]. . . tathā-rūpaṃ ceto-samādhiṃ phusāmi yathā samāhite citte anta-saññī lokasmiṃ viharāmi. Iminâpâhaṃ[3] etam jānāmi: yathā antavā ayaṃ loko parivaṭumo ti."

'Idaṃ, bhikkhave, pathamaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpenti.

17. 'In the first case, brethren, some recluse or Brahman, by means of ardour of exertion of application of earnestness of careful thought, reaches up to such rapture of heart that he, rapt in heart, dwells in the world imagining it finite. And he says thus to himself:

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1. Antānantikā.
2. *So* SS B^p *repeats.*
3. S^c B^p iminām āhaṃ (*see* i. 2. 31).u

'This, brethren, is the first case, certain recluses and Brahmans maintain that the infinity finiteness of the world are starting out from what.

Antānantavādassa Dutiyaṃ Thānaṃ

18. Dutiye ca bhonto samaṇa-brahmaṇā kim āgamma kim ārabbha antānantikā antânantaṃ lokassa paññāpenti ?

The Secondd Case, There are brethren, certain recluses and Brahmnas, who are set forth the infinity or finitness of the world. And on what ground, Starting out from what, do these venerable ones maintain this ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvaya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhiṃ phusati yathā samāhite citte ananta-saññī lokasmiṃ viharati. So evam aha : "Ananto avaṃ loko apariyanto. Ye te samaṇa-brāhmaṇā evam āhaṃsu : 'Antavā ayaṃ loko parivaṭumo' ti tesaṃ musā. Ananto ayaṃ loko apariyante. Taṃ kissa hatu ? Ahaṃ hi āhappam anvāya. . . pe. . . tathā-rūpaṃ ceto-samādhiṃ phusāmi yathā samāhite citte ananta-saññī lokasmiṃ viharāmi. Iminā̄pāhaṃ jānāmi: yathā ananto ayaṃ loko apariyanto ti."

'Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpenti.

'This brethren' is the second case certain rechluses and Brahmans maintain that the infinity or finitness of the world are starting out from what.

18. "Finite is the world, so that a path could be traced round it[1]. And why is this so ? Since I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart that, rapt in heart, I dwell in the world perceiving it to be finite—by that I know this."

In the second case, some recluse or Brahman, by means of ardour of exertion of application of earnestness of careful thought,

1. Parivatumo. Only found here. Buddhaghosa says nothing.

reaches up to such rapture of heart that he, rapt in heart, dwells in the world imaginning it finit. And he says thus to himself: "Infinit is the world without a limit. Those recluses and Brahmans who say it is finite, so that a path could be traced round it, are wrong.[1], Since I, by means of ardour of exertion of application of earnestness of careful throught, can reach up to such rapture of heart that, rapt in heart, I dwell in the world perceiving it to be finite by that I know this."

19. 'Tatiya ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha antānantikā antānantaṃ lokassa paññāpenti ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhiṃ phusati yathā samāhite citte uddham-adho anta-saññī lokasmiṃ viharati, tiriyaṃ viharati, tiriyaṃ ananta-saññī. So evam āha : "Antavā ca ayaṃ loko ananto ca. Ye te samaṇa-brāhmaṇā evam āhaṃsu: 'Antavā ayaṃ loko parivaṭumo' ti tesaṃ musā. Ye pi te samaṇa-brāhmaṇā evam āhaṃsu: 'Ananto ayaṃ loko apariyanto' ti tesam pi musā. Antavā ca ayaṃ loko ananto ca. Taṃ kissa hetu ? Ahaṃ hi ātappam anvāyu. . .pe. . .tahā rūpaṃ ceto-samādhiṃ phusāmi yathā samahite citte uddham-adho anta-saññī lokasmiṃ viharāmi, tiriyaṃ ananta-saññī. Iminā pa'haṃ etaṃ jānāmi: yathā antavāca ayaṃ loko ananto cāti."

'Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā antānantikā antānantaṃ lokassa paññāpenti.

19. 'The third case is similar, only that the conclusion is that he imagines the world limited in the upward and downward directions, but infinite across; he declares both the former conclusions to be wrong.

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1. According to Buddhaghosa (Ats. 160) there are four things that are infinite—space, the number of world-systems, the number of living creatures, and the wisdom of a Buddha. Had this doctrine formed part of the original Buddhism we should expect to find these kattāri anantāni in the chapter on the 'Fours' in the Aṅguttara, but J do not find them there.

Antānantavādassa Catutthaṃthānaṃ

20. 'Catutthe ca bhonto samaṇa-bhāhmaṇā kim āgamma kim ārabbha' antānantikā antānantaṃ lokassa paññāpenti ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṅsī. So takka-pariyāhataṃ vīmaṅsānucaritaṃ sayaṃ-paṭibhānaṃ evam āha: "N' evâyaṃ loko antavā na panânanto. Ye te samaṇa-brāhmaṇā evam āhaṃsu: 'Antavā ayaṃ loko parivaṭumo' ti tesaṃ musā. Ye pi te samaṇa-brāhmaṇā evam āhaṃsu: 'Ananto ayaṃ loko apariyanto' ti tesam pi musā. Ye pi te samaṇa-brāhmaṇā evam āhaṃsu: 'Antavā ca ayaṃ loko ananto câti' tesam pi musā. N' evâyaṃ loko antavā na panânanto ti."

'Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā antânantikā antânantaṃ lokassa paññāpenti.

20. 'In the fourth case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry: "This world is neither finite nor yet infinite. Those recluses and Brahmans who maintain either the first, or the second, or the third conclusion, are wrong. [24] Neither is the world finite, nor is it infinite."

'This, brethren, is the fourth case. Certain reduses and Brahmans maintain that the infinity or finitness of the world are starting out from what.

21. 'Ime kho te, bhikkhave, samaṇa-brāmaṇā antânantikā antānantaṃ lokassa paññāpenti catuhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antânantikā antânantaṃ lokassa paññāpenti, sabbe te imeh' eva catuhi vatthūhi etesaṃ vā aññatarena, n' atthi ito bahiddhā.

21. 'These, brethren, are those recluses and Brahmans who are Extensionists, and in four ways maintain that the world is finite or infinite. For whosoever of the recluses and Brahmans are such, and maintain this, they do so in these four ways or in one or other of the same ; and outside these there is no way in which this opinion is arrived at.

22. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā ye Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyum.

22. 'Now of these, brethren, the Tathāgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) ; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathāgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathāgata, having himself realised and seen face to face, hath set forth ; and it is concerning these that they who would rightly praise the Tathāgata in accordance with the truth, should speak.'

Amarāvikkhepavādana Paṭhaṃ Thānaṃ

23. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā amarā-vikkhepikā, tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi catthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-

vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthū-hi?

23. 'There are, brethren, some recluses and Brahmans who wriggle like eels ; and when a question is put to them on this or that they resort to equivocation, to eel-wriggling, and this in four ways.

'Now on what ground, starting out from what, do those venerable ones do so ?

24. 'Idha, bhikkhave, ekacco samaṇa vā brāhmaṇo vā idaṃ kusalan ti yathā-bhūtaṃ nappajānāti, idaṃ akusalan ti yathā-bhūtaṃ nappajānāti. Tassa evaṃ hoti : "Ahaṃ kho idaṃ kusalan ti yathā-bhūtaṃ nappajānāmi, idam akusalan ti yathā-bhūtaṃ nappajānāmi. Ahañ c'eva kho pana idaṃ kusalan ti yathā-bhūtaṃ appajānanto,[1] idaṃ akusalan ti yathā-bhūtaṃ appajānanto, idaṃ kusalan ti vā vyākareyyaṃ idaṃ akusalan ti vā vyākareyyaṃ[2], tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha me asa chando vā rāgo vā doso vā paṭigho vā taṃ mam' assa musā[2]. Yaṃ mam' assa musā so mam' assa vighāto. Yo mam' assa vighāto so mam' assa antarāyo ti." Iti so musā-vāda-bhayā musā-vādā parijegucchā[3] n' ev' idaṃ kusalan ti vyākaroti, na pana idaṃ akusalan ti vyākaroti, tattha tattha pañhaṃ puṭṭho samāno vācā-vikkhepaṃ āpajjati amarā-vikkhepaṃ : "Evam[4] pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

24. 'In the first place, brethren, some recluse or Brahman does not understand the good in its real nature, nor the evil. And he thinks : "I neither know the good, as it really is, nor the evil. That being so, were I to pronounce this to be good or that

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1. S[cd] nappajānanto, *but below* §§ 25, 26, app[o].
2_2.B[p] *omits.*
3. B[p] parijikucchā; Gr parijigucchāne v'.
4. *So* Sum. *and* SS ; B[p] evan ti.

to be evil, I might be influenced therein by my feelings or desires, by illwill or resentment. And under these circumstances I might be wrong ; and my having been wrong might cause me the pain of remorse ; and the sense of remorse might become a hindrance to me[1]." Thus fearing and abhorring the being wrong in an expressed opinion, he will neither declare anything to be good, nor to be bad ; but on a question being put to him on this or that, he resorts to eel-wriggling, to equivocation, and says: "I don't take it thus. I don't take it the other way. But I advance no different opinion. And I don't deny your position. And I don't say it is neither the one, nor the other[2]."

This brethren is the first case. Some recluses and Brahmans who heriggle like cels; and when a question is put to them on this or that they resort to equivocations to cel wriggling.

'And what is the second ?

25. 'Dutiye ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ ?

'Idha, bhikkhave, ekacco samaṇo vā brāmaṇo vā idaṃ kusalan ti yathā-bhūtaṃ nappajānāti, idaṃ akusalan ti yathā-bhutaṃ nappajānāti. Tassa evam hoti : "Ahaṃ kho idaṃ kusalan ti yathā-bhūtaṃ nappajānāmi, idaṃ akusalan ti yathā-bhūtaṃ nappajānāmi. Ahañ c' eva kho pana idaṃ kusalan ti yathā-bhūtaṃ appajānanto, idaṃ akusalan ti yathā-bhūtaṃ appajānanto, idaṃ kusalan ti vā vyākarey-yaṃ idaṃ akusalan ti vā vyākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha me assa chando vā rāgo vā doso vā paṭgho vā taṃ mam' assa upādānaṃ. Yaṃ mam' assa upādānaṃ, so mam' assa vighāto. Yo mam' assa vighāto so mam' assa antarāyo ti." Iti so upādā-bhayā upādāna-parijegucchā n' ev' idaṃ kusalan ti vyākaroti na pana idaṃ akusalan ti vyākaroti, tattha tattha pañham puṭṭho samano vica-vikkhepaṃ āpajjati amarā-vikkhepaṃ : "Evam pi me

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1. 'Either in self-training or in the attainment of bliss in heaven,' says Buddhaghosa (p. 115).
2. Buddhaghosa gives examples of these five equivocations.

no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭha samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

25. [The same, reading] '... "Under these circumstances I might fall into that grasping condition of heart which causes rebirth ; and my so falling might cause me the pain of remorse; and the sense of remorse might become a hindrance to me." [26] Thus fearing and abhorring the falling into that state[1], he will neither declare (etc., as in § 24).

'This is the second case.

'And what is the third ?

Amarāvikkhepavādassa Tatiyaṃ Thānaṃ

26. 'Tatiye ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhe-paṃ?

' Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idaṃ kusalan ti yathā-bhūtaṃ nappajānati, idaṃ akusalan ti yathā-bhūtaṃ nappajānāti. Tassa evaṃ hoti : "Ahaṃ kho idaṃ kusalan ti yathā-bhūtaṃ nappajānāmi, idaṃ akusalan ti-yathā-būtaṃ nappajānāmi. Ahañ c'eva kho pana idaṃ kusalan ti yathā-bhūtaṃ appajānanto, idaṃ akusalan ti yathā-bhūtaṃ appajānanto, idaṃ kusalan ti vā vyākareyyaṃ idaṃ akusalan ti vā vyākareyyaṃ—santi hi kho pana samaṇa-brāhmaṇā paṇḍitā nipuṇā kata-parappa-vādā vāla-vedhi-rūpā vodhindantā[2] maññe caranti paññā-gatena diṭṭhi-gatāni—te

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1. Buddhaghosa explains that if, in his ignorance, he should, by chance, declare the good to be good, he will be puffed up by the approval of the wise. But if he should blunder, he will be filled with vexation and illwill when his error is pointed out. Either of these states of mind will be the fuel to keep' the fire burning, the state technically called Upādāna, 'grasping.'

2. B^{p} te bhindantā. *So also* M.I. 176, 546.

maṃ tattha samanuyuñjeyyuṃ samanugāheyyuṃ samanubhāseyyuṃ. Ye maṃ tattha samanuyuñjeyyuṃ samanugāheyyuṃ samanubhāseyyuṃ tesâhaṃ na samapāyeyyaṃ. Yesâhaṃ na samapāyeyyaṃ so mam' assa vighāto. Yo mam' assa vighāto so mam' assa antarāyo" ti. Iti so anuyoga-bhayā anuyoga-parijegucchā n'ev' idaṃ kusalan ti vyākaroti, na pan' idaṃ akusalan ti vyākaroti, tattha tattha pañhaṃ puṭṭho samāno yācā-vikkhepaṃ āpajjati amarā-vikkhepaṃ: "Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idaṃ, bhikkhave, tatiyaṃ, ṭatiyaṃ yaṃ āgamma yam ārabbha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

26. [The same, reading] 'And he thinks : " I neither know the good, as it really is, nor the evil. Now there are recluses and Brahmans who are clever, subtle, experienced in controversy, hair-splitters, who go about, methinks, breaking to pieces by their wisdom the speculations of others. Were I to pronounce this to be good, or that to be evil, these men might join issue with me, call upon me for my reasons, point out my errors. And on their doing so, I might be unable to explain[1]. And that might cause me the pain of remorse; and the sense of remorse might become a hindrance to me." Thus fearing and abhorring the joinder of issue, he will neither declare (etc., as in § 24).

'This is the third case. [27]

'And what is the fourth ?

Amarāvikkhepavādassa catutthaṃ Ṭhanaṃ

27. 'Catutthe ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhe-paṃ ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā

1. Sampāyati. See the note at ' Vinaya Texts,' III, 317, and compare M. I, 85, 96, 472.

mando hoti momūho. So mandattā momūhattā tattha tattha

pañhaṃ puṭṭho samāno vācā-vikkhepaṃ āpajjati amarā-vikkhepaṃ: " 'Atthi paro[1] loko ?' ti iti ce maṃ pucchasi, 'Atthi paro loko' ti iti ce me assa, 'atthi paro loko' ti iti te naṃ vyakareyyaṃ. Evam pi me no. Tathā ti pi me no. Aññathāti pi me no. No ti pi me no. No no ti pi me no. 'N'atthi paro loko ?' ti. . . pe. . . 'Atthi ca n'atthi ca paro loko? N'ev' atthi na n'atthi paro loko ?—Atthi sattā opapātikā? N'atthi sattā opapātikā ? Atthi ca n'atthi ca sattā opapātikā ? N'ev' atthi na n'atthi sattā opapātikā ? —Atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko ? N'atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko ? Atthi ca n'atthi ca sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko? N'ev' atthi na n'atthi sukata-dukkatānaṃ kammānaṃ phalaṃ vipāko ?—Hoti Tathāgato param maraṇā ? Na hoti Tathāgato param maraṇā ? Hoti ca na hoti ca Tathāgato param maraṇa? N'eva hoti na na hoti Tathāgato param maraṇā ?' ti iti ce maṃ pucchasi, 'n'eva hoti na na hoti Tathāgato param maraṇā' ti iti ce me assa, 'n'eva hoti na na hoti Tathāgato param maranā' ti iti te naṃ vyākareyyaṃ. Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

'Idam, bhikkhave, catutthaṃ ṭhānaṃ yam āgamma yam arabbha eke samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ.

27. 'In this case, brethren, some recluse or Brahman is dull, stupid. And it is by reason of his dullness, his stupidity, that when a question on this or that is put to him, he resorts to equivocation, to wriggling like an eel—" If you ask me whether there is another world,—well, if I thought there were, I would say so. But I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world." Thus does he

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1. S[c] B[p] para- *always*.

equivocate, and in like manner about each of such propositions

as the following[1]—

α. 2. There is not another world, 3. There both is, and is not, another world, 4. There neither is, nor is not, another world.

β. 1. There are Chance Beings (so called because they spring into existence, either here or in another world, without the intervention of parents, and seem therefore to come without a cause), 2. There are no such beings, 3. There both are, and are not, such beings, 4. There neither are, nor are not, such beings.

γ. 1. There is fruit, result, of good and bad actions, 2. There is not, 3. There both is, and is not, 4. There neither is, nor is not.

δ. 1. A man who has penetrated to the truth[2] continues to exist after death, 2. He does not, 3. He both does, and does not, 4. He neither does, nor does not.

'This, brethren, is the fourth case[3].

28. Ime kho te, bhikkhave, samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ, sabbe te imeh' eva catuhi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

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1. Such questions are called elsewhere the common basis of discussions among Brahmans.
2. The word here used is Tathāgata, 'he who has gone, or perhaps come, to the truth.' See Chalmers in the J. R. A. S., Jan., 1898, and compare S. III, in, 116-118; M. I, 140, 171, 486; S. N. 467. The use of sammaggato (D. I, 55, etc.) and of gatatto (D. I, 57, etc.) shows that gala was used ellipticaly in the sense of 'gone 10 the furthest point aimed at' among the followers of the other sects that arose at the same time as Buddhism. The exact derivation and history of the word Tathāgata may be doubtful, but its meaning is, on the whole, clear enough.
3. This is the identical answer put below (p. 57 of the text) into the mouth of Sañgaya Belatthaputta.

28. 'These, brethren, are those recluses and Brahmans who

wriggle like eels ; and who, when a question is put to them on this or that, resort to equivocation, to eel-wriggling ; and that in four ways, For whosoever do so, they do so in these four ways, or in one or other of the same ; there is no other Way in which they do so.

29. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti." Tañ ca Tathāgato pajānati, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato e' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assā-dañ ca ādīnavañ ca nissaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

29. 'Now of these, brethren, the Tathāgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathāgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathāgata, having himself realised and seen face to face, hath set forth ; and it is concerning these that they who would rightly praise the Tathāgata in accordance with the truth, should speak.'

Adhiccasamuppannovadassa Paṭhamaṃ Thānaṃ

30. Santi, bhikkhave, eke samaṇa-brāhmaṇā adhicca-samuppannikā,[1] adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti dvīhi vatthūhi. Te ca bhonto samaṇa-brāh-maṇā kim āgamma kim ārabbha adhicca-samuppannikā adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti ?

30. 'There are, brethren, some recluses and Brahmans who are Fortuitous-Originists[2], and who in two ways maintain that the soul and the world arise without a cause. And on what ground, starting out from what, do they do so ?

31. 'Santi, bhikkhave, Asañña-sattā nāma devā, saññu-pādā ca pana te devā tamhā kāyā cavanti. Thānaṃ kho pan' etaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā angāriyaṃ pabbajati. Agārasmā anagāri-yam pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammā-manasi-kāram anvāya tathā-rūpaṃ ceto-samādhiṃ phusati yathā samāhite citte saññuppādam anussarati, tato paraṃ nânussarati. So evam āha : "Adhicca-samuppanno attā ca loko ca. Taṃ kissa hetu? Ahaṃ hi pubbe nâhosiṃ, so'mhi etarahi ahutvā sattattāya[3] pariṇato[4] ti."

'Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti.

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1. *At Smp.* p. 312, Old. *reads* samuppattikā *and gives from a Dīgha MS. A.v.l.* °nt° *in a note.*
2. Adhikka-samuppannikā. This adhikka (which must be distinguished from the other adhikka, derived from adhiyati, occurring at Gāt. III, 218 = IV, 301) recurs at M. I, 443, where it is opposed in the sense of 'occasional' to abhinha at M. I, 442 in the sense of 'habitual.' Udāna VI, 5 throws light on its use here. It is there associated with words meaning 'neither self-originated, nor created by others.' It is explained by Buddhaghosa on our passage (Sum. I, 118) as 'springing up without a cause.' The derivation is doubtful.
3. S^{d} B^{p} santattāya ; Gr santatāya.
4. S^{cd} B^{p} parinto ; S^{t} °ṇāto ; Gr °nāto. *See* ii. 20.

31. 'There are, brethren, certain gods called Unconscious Beings[1]. As soon as an idea occurs to them they fall from that state. Now it may well be, brethren, that a being, on falling from that state, should come hither; and having come hither he might go forth from the household life into the homeless state. And having thus become a recluse he, by reason of ardour and so on (as in the other cases) reaches up to such rapture of heart that, rapt in heart, he calls to mind how that idea occurred to him, but not more than that. He says to himself: " Fortuitous in origin are the soul and the world. And why so ? Because formerly I was not, but now am. Having not been, I have come to be.' [29]

'This, brethren, is the first state of things on account of which, starting out from which, some recluses and Brahmans become Fortuitous-Originists, and maintain that the soul and the world arise without a cause.

Adhiccasamuppannavadassa Dutiyaṃ Thānaṃ

32. Dutiye ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha adhicca-samuppannikā adhicca-samuppannam attānañ ca lokañ ca paññā penti ?

'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṅsī. So takka-pariyāhataṃ vīmaṅsânucaritaṃ sayaṃ-paṭibhānaṃ evam āha : "Adhicca-samuppanno attā ca loko câti."

'Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃattānañ ca lokañ ca paññāpenti.

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1. Asañña-sattā. They spring into being in this wise. Someone of the Brahman ascetics having practised continual meditation and arrived at the Fourth Ghāna, sees the disadvantage attached to thinking, and says to himself: 'It is by dwelling on it in thought that physical pain and all sorts of mental terrors arise. Have done with this thinking. An existence without it were better.' And dying in this belief he is reborn among the Unconscious Ones, who have form only, and neither sensations nor ideas nor predispositions nor consciousness. So long as the power of the Ghāna lasts, so long do they last. Then an idea occurs to them—the idea of rebirth in this world—and they straightway die.

33. Ime kho te, bhikkhave, samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti dvīhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhicca-samuppannikā adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti, sabbe te imeh' eva dvīhi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

32, 33. 'And what is the second ?

'In this case, brethren, some recluse or Brahman is addicted to logic and reasoning. He gives utterance to the following conclusion of his own, beaten out by his argumentations, and based on his sophistry : "The soul and the world arose without a cause."

'This, brethren, is the second case.

34. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atallâvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

34. 'Now of these, brethren, the Tathāgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations) ; and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathāgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathāgata, having himself realised and seen face to face, hath set forth ; and it is concerning these that they who would rightly praise the Tathāgata in accordance with the truth, should speak.'

35. 'Imo kho te, bhikkhave, samaṇa-brāhmaṇā pubbanta-kappikā pubbantânudiṭṭhino pubbantaṃ ārabbha aneka-vihitāni adhivutti-padāni[1] abhivadanti aṭṭhādasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbanta-kappkā pubbânudiṭṭhino pubbantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva aṭṭhādasahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

35. 'These, brethren, are the recluses and Brahmans who reconstruct the ultimate beginnings of things, whose speculations are concerned with the ultimate past, and who on eighteen grounds put forward various assertions regarding the past[2]. And those who do so, all of them, do so in one or other of these eighteen ways. There is none beside.

36. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ va atthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkâvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayaṃ bhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadaniānā vadeyyuṃ.

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1. S[d] adhimutti-padhāni *twice, and so in* 2. 37 ; B[p] adhimutta-padāni; *See* i. 1. 29; 2. 37 ; 3. 27.
2. See I, 1, 29 (p. 12 of the text).

36. 'Now of these, brethren, the Tathāgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those, speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathāgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathāgata, having himself realised and seen face to face, hath set forth ; and it is concerning- these that they who would rightly praise the Tathāgata in accordance with the truth, should speak."

Aparantānudiṭṭhi Catucattārīsāya Vatthūhi

37. 'Santi, bhikkhave eke samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino, aprantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārīsāya vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabbha aneka-vihitāni adhuvutti-padāni abhivadanti catu-cattārīsāya vatthūhi ?

37. 'There are, brethren, recluses and Brahmans who arrange the future, whose speculations are concerned with the future, and who on forty-four grounds put forward various assertions regarding the future. And on account of what, starting out from what, do they do so ?

Uddhamāghātanikā Saññivādā

38. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā uddham-āghatanikā[1] saññi-vādā, uddham āghatanā saññiṃ attānaṃ

1. SS (*and* Bᵖ *afterwards*) ghāt°. *But see* Sum. *and compare* MV. v. 1.14 ; Th. i. 418, 711 ; Mil. 110.

paññāpenti solasahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha uddham-āghatanikā saññi-vādā uddham āghatanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi ?

' "Rūpi attā hoti aroga param maraṇā saññā" ti naṃ paññāpenti. "Arūpī attā hoti arogo param maraṇā sannī" ti naṃ paññāpenti. "Rūpī ca arūpī ca. . .pe. . . "N'eva rūpī nârūpī. . . "Antavā attā hoti. . . "Anantavā. . . "Antavā ca anantavā ca. . . "N'ev' antavā nânantavā[1]. . . "Ekatta-saññī attā hoti. . . "Nānatta-saññī. . . "Parittā-saññī. . . "Appamāṇā-saññī. . . "Ekanta-sukhī attā hoti. . . "Ekanta-dukkhī. . . "Sukha-dukkhuī. . . "Adukkham-asukhī attā hoti arogo param maraṇā saññī" ti naṃ paññāpenti.

38. 'There are, brethren, recluses and Brahmans who [31] hold the doctrine of a conscious existence after death[2], and who maintain in sixteen ways that the soul after death is conscious. And how do they do so ?

'They say of the soul : " The soul after death, not subject to decay, and conscious,

1. has form[3], 2. is formless[4], 3. has, and has not, form, 4. neither has, nor has not, form, 5. is finite, 6. is infinite, 7. is both, 8. is neither, 9. has one mode of con sciousness, 10. has various modes of consciousness, 11. has limited consciousness, 12. has infinite consciousness, 13. is altogether happy, 14. is altogether miserable, 15. is both, 16. is neither."

39. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āghatanā saññiṃ attānaṃ

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1. S[cdm] nev' antavā ca nânantavāca.
2. Literally 'who are After-deathers, Conscious-maintainers.' These summary epithets are meant to be contemptuous, and the word chosen for death adds to the force of the phrase. It is not the usual word, but āghātana (so read in the text), meaning literally 'shambles, place of execution.' The ordinary phrase would have been param-maranikā.
3. So the Agīvakas, says Buddhaghosa.
4. So the Niganthas, says Buddhaghosa.

paññāpenti soḷasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddham-āghatanikā saññi-vādā uddham āghatanā saññiṃ attānaṃ paññāpenti, sabbe te imeh' eva soḷasahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

39. 'These, brethren, are those recluses and Brahmans who hold the doctrine of a conscious existence after death, and who maintain in sixteen ways that the soul after death is conscious. And those who do so, all of them, do so in one or other of these sixteen ways. There is none beside.

40. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-bhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuit viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nisaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkâvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato syaṃ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

40. 'Now of these, brethren, the Tathāgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathāgata, is quite set free.

These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise,

which the Tathāgata, having himself realised and seen face to face, hath set forth ; and it is concerning these that they who would rightly praise the Tathāgata in accordance with the truth, should speak.'

Dutiya-bhāṇavāraṃ

Here ends the Second Portion for Recitation.

Uddhamāghātanikā Asaññivāda

3. 1. 'Santi, bhikkhave eke samaṇa-brāhmaṇā uddham-āghatanikā[1] asaññi-vādā, uddam āghatanā[1] asaññiṃ attānam paññāpenti aṭṭhahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha uddham-āghatanikā asaññi-vādā uddham āghatanā asaññim attānaṃ paññāpenti aṭṭhahi vatthūhi ?

1. 'There are, brethren, recluses and Brahmans who hold the doctrine of an unconscious existence after death, and who maintain in eight ways that the soul after death is unconscious. And how do they do so ?

2. ' "Rūpī attā hoti arogo param maraṇā asaññī" ti naṃ paññāpenti. "Arūpī. . . pe . . . "Rūpī ca arūpī ca. . . "N'eva rūpī nârūpī . . . "Antavā ca . . . "Anantavā. . . "Antavā . . . "Antavā ca anantavā ca . . . "N'ev' antavā nânantavā attā hoti arogo param maraṇā asaññī ti" naṃ paññāpenti.

2. 'They say of the soul : "The soul after death, not subject to decay, and unconscious,

1. has form, 2. is formless, 3. has, and has not, form, 4. neither has, nor has not, form, 5. is finite, 6. is infinite, 7. is both, 8. is neither."

3. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā uddham āghatanā asaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddham-āghatanikā asaññi-vādā uddham āghatānā asaññiṃ attānaṃ paññāpenti, sabbe te imeh' eva aṭṭhahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

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1. Bp Gr āghāt°.

3. 'These, brethren, are those recluses and Brahmans who hold the doctrine of an unconscious existence after death, and who maintain in eight ways that the soul after death is unconscious. And those who do so, all of them, do so in one or other of those eight ways. There is none beside.

4. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhāhā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkâvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

4. 'Now of these, brethren, the Tathāgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he knows also other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as they really are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot be relied on, and not grasping after any (of those things men are eager for) he, the Tathāgata, is quite set free.

'These, brethren, are those other things, profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, comprehensible only by the wise, which the Tathāgata, having himself realised and seen face to face, hath set forth ; and it is concerning these that they who would rightly praise the Tathāgata in accordance with the truth, should speak.

Uddhamāghānikā Nevasaññināsaññivālā

5. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā uddham-āgha tanikā n'eva-saññi-nâsaññi-vādā, uddham āghatanā n'eva saññiṃ nâsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbhauddham-āghatanikān'eva-saññi-nâsaññi-vādāuddham āghatanā n'eva saññiṃ nâsaññiṃ nâsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi ?

6. ' "Rūpī attā hoti arogo param maraṇā n'eva saññī nâsaññī ti" naṃ paññāpenti. "Arūpī. . .Rūpī ca arūpī ca. . . "N'eva rūpī nârūpī . . . "Antavā. . . "Anantavā . . . "Antavā ca anantavā ca . . . "N'ev' antavā nânantavā attā hoti arogo param maraṇā n'eva saññī nâsaññī" ti naṃ paññāpenti.

7. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nâsāññi-vādā uddham āghatanā n'eva saññiṃ nâsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddham-āghatanikā n'eva-saññi-nâsaññi-vādā uddham āghatanā n'eva saññi-nâsaññiṃ attānaṃ paññāpenti, sabbe te imeh' eva aṭṭhahi vatthūhi etesaṃ vāaññatarena,n'atthiito bahiddhā.

8. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissantii evam-abhisamparāyā to." Tañ ca Tathāgato pajānāti, toto ca uttaritaraṃz pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubedhā santā paṇīta atakkâvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayaṃ abhiññiṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

5-8. [Similar sections for those who maintain in eight ways that the soul after death is neither conscious nor unconscious.]

Paṭhamo Uechedavādo

9. 'Santi, bhikkhave, eke samaṇa-brāhmanā uccheda-

vādā, sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi. Te ca bhonto samaṇa-brāhmaṇā kim āgamma kim ārabbha uccheda-vādā sattassa uccheedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi ?

[1]9. 'There are, brethren, recluses and Brahmans who are Annihilationists, who in seven ways maintain the cutting off, the destruction, the annihilation of a living being[2]. And on account of what, starting out from what, do they do so ?

10. 'Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃ-vādī hoti evaṃ-diṭṭhī : "Yato kho bho ayaṃ attā rūpī cātum-mahā-bhūtiko[3] mātā-pettika-sambhavo, kāyassa bhedā ucchijjati vinassati, na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ ucchedaṃ vibhavaṃ paññāpenti.

10. 'In the first place, brethren, some recluse or Brahman puts forth the following opinion, the following view : "Since, Sir, this soul has form, is built up of the four elements, and is the offspring of father and mother, it is cut off, destroyed, on the dissolution of the body; and does not continue after death ; and then, Sir, the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

Dutiyo Ucchedavādo

11. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'athīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpī dibbo rūpī kāmâvacaro kabolinkārâhāra[4] bhakkho. Taṃ tavaṃ na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati

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1. §§ 9-18 are discussed by James D'Alwis in 'Buddhist Nirvana,' p. 47. Comp. Jacobi, 'Jaina Sūtras,' II, 236, 339.
2. Sato sattassa. Insert the word sato in the text (as in §§ 17, 19, 41, 42). The Katha Upanishad I, 20 alludes to such belief.
3. Bp cātu-mahā. *See* D. ii. 83
4. Sb kabaḷiṅo.

vinasati na hoti param maraṇā ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ vibhavaṃ paññāpenti.

11. 'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul—divine, having form, belonging to the sensuous plane, feeding on solid food. That you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

Tatiyo Ucchedavādo

12. 'Taṃ añño evam āha: "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā dibbo rūpī manomayo sabbaṅga-paccaṅgī ahīnindriyo[1]. Taṃ tvaṃ na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayam attā sammā samucchinno hotīti." Ittah' eke sato sattassa ucchedaṃ visāsaṃ vināsaṃ vibhavaṃ paññāpenti.

12. 'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul—divine, having form, made of mind, with all its major and minor parts complete, not deficient in any organ. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

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1. *See* D. ii. 85 *and* ix. 22.

Catuttho Ucchedavado

13. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. Na ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso rūpa-saññānaṃ samatikkamā paṭigha-saññānaṃ attha-gamā nānatta-saññānaṃ amanasi-kārā 'Ananto ākāso' ti ākāsânañyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

13. 'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing beyond ideas of form, by the dying out of ideas of resistance, by paying no heed to ideas of difference, conscious that space is infinite, reaches up to the plane of the infinity of space[1]. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

Pañcamo Ucchedavādo

14. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso ākāsânañcâyatanaṃ samatikkamma 'Anantaṃ viññamm' ti viññanânañcâyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato

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1. Compare the 4th Vimokha. See Rh. D. 'Buddhist Suttas,' pp. 52, 213. The idea of resistance, patigha, is here not ethical, but refers to the senses. Having no sense of reaction to touch, of opposition to muscular effort. It appears from M. I, 164 that this was pretty much the view put forth by Gotama's first teacher Ālāra Kālāma.

kāyassa bhedā ucchijjati vinassati na hoti param maraṇā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

14. 'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which having passed beyond the plane of the infinity of space, knowing that consciousness is infinite, reaches up to the plane of the infinity of consciousness[1]. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

Chaṭṭho Ucchedavādo

15. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho bho añño attā sabbaso viññāṇañcāyatanaṃ samatikkamma 'N'atthi kiñcīti' akiñcaññāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Ittah' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

15. 'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing quite beyond the plane of the infinity of consciousness, knowing that there is nothing, reaches up to the plane of no obstruction[2]. This you neither know of nor perceive. But I know and have experienced it. And since this soul, on the dissolution

1. Compare the 5th Vimokha. This seems from M. I, 165 to have been much the same as the view held by Rāma, whose son and pupil, Uddaka, was Gotama's second teacher.
2. Compare the 6th Vimokha.

of the body, is cut off and destroyed, does not continue after death, then is it, Sir, that the soul is completely annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

Sattamo Ucchedavādo

16. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ atta ettāvatā sanmā samucchinno hoti. Attahi kho bho añño attā sabbaso akiñcaññāyatanaṃ samatikkamma 'San taṃ tvaṃ na jānāsi na passasi. Taṃ ahaṃ jānāmi passāmi. So kho bho attā yato kāyassa bhedā ucchijjati vinasati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotīti." Itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti.

16. 'To him another says: "There is, Sir, such a soul as you describe. That I do not deny But the whole soul, Sir, is not then completely annihilated. For there is a further soul, which by passing quite beyond the plane of no obstruction, realizes. 'This is good, this is excellent,' and reaches up to the plane of neither ideas nor the absence of ideas[1]. This you neither know of, nor perceive. But I know and have experienced it. And since this soul, on the dissolution of the body, is cut off, destroyed, does not continue after death, then is it, Sir, that the soul is completely

1. Though it *is* not explicitly so stated, this last of these seven theorisers is no doubt to be considered as believing in all the sorts of soul held by the others, so that he believes in seven. One may compare the five souls each more subtle than the last, made respectively of anna, prāna, manas, vigñāna, and ānanda (food, breath, mind, consciousness, and joy), described in the Taittirīya Upanishad II, 1-5. The Buddhist modification of these theories omits the souls, and treats instead of various states of mind (produced by stages of meditation), the attainment of which, during this life, leads to re-birth in corresponding worlds, or planes of existence, named after those stages of meditations. But the oldest Pitaka texts say very little about it, and the history of Buddhist speculation on the matter has yet to be formulated.

annihilated." Thus is it that some maintain the cutting off, the destruction, the annihilation of a living being.

17. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññā-penti sattahi vatthūhi. Ye hi keei, bhikkhave, samaṇā vā brāhmaṇā vā yccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti, sabbe te imeh' eva sattahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

17. 'These, brethren, are the recluses and Brahmans who are Annihilationists and in seven ways maintain the cutting off, the destruction, the annihilation of a living being, [se] And whosoever do so they, all of them, do so in one or other of these seven ways. There is none beside.

18. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāya ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assā-dañ ca ādīnavañ a nissaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkâvacarā buoyḅā paṇḍita-vedanīyā ye. Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti,

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Centuries afterwards we find a somewhat analogous conception in the gradually ascending series of seven, each more subtle than the last (Sthūla-sarīra, liṅga sarīra, indriya, manas, ahaṅkara, buddhi, and ātman), set out in the Sāṅkhya texts, and the later Vedanta has a similar series. There is sufficient truth in the idea of the series of seven set out in our text to explain the persistence of the general idea in all the Indian systems, but the details and the application are strikingly different.

The text shows that the four Arūpa Vimokhas of the Buddhist theory were regarded by the early Buddhists as derived from closely allied speculations, older than Buddhism, and expressed in almost identical phraseology.

yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

18. [Repetition of § 40, above p. 44, setting forth that other, higher, knowledge of a Tathāgata, for which alone he can be rightly praised.]

Paṭhamo Diṭṭhadhammanibbānavādo

19. 'Santi, bhikkhave, eke samaṇa-brāhmaṇā diṭṭha-dhamma-nībbāna-vādā, sato sattassa parama-diṭṭha-dhamma-nibbanaṃ paññāpenti pañāpenti paṅeahi vatthūhi. Te ca bhont samaṇa-brāhmaṇā kim āgamma kim ārabbha diṭṭga-dhamma-nibbāna-vādā sato sattassa diṭṭha-dhamma-nibbānaṃ paññāpenti pañcahi vatthūhi ?

19. 'There are, brethren, recluses and Brahmans who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being. And relying on what, starting out from what, do they do so ?

20. ' Idha, bhikkhave, ekacco samaṇo va brāhmaṇo vā evaṃ-vādī hoti evaṃ-diṭṭhī : "Yato kho bho ayaṃ attā pañcahi kāma-guṇehi samappito samaṅgi-bhūto paricāreti, ettāvatā kho bho ayaṃ attā parama-diṭṭha-dhamma-nibbā-naṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti.

20. 'Hereon, brethren, some recluse or Brahman may have the following opinion, the following view: "Whensoever the soul, in full enjoyment and possession of the five pleasures of sense, indulges all its functions, then, Sir, the soul has attained, in this visible world, to the highest Nirvawa[1]." Thus do some maintain the complete happiness, in the visible world, of a living being.

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1. Buddhaghosa here (Sum. I, 121) explains Nirvāna as the suppression of pain ; pain, dukha, being bodily, as opposed to domanassa, mental. 'In this visible world' means in whatever world the particular soul happens to be at the time. On parikāreti compare V. II, 290 rāgā uyyāne parikāresi, 'the king indulged himself, enjoyed himself, in the garden.' 'All its functions' is added from the Commentary.

Dutiyo Diṭṭhadhammanibbābavado

21. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto[1] hoti. Taṃ kissa hetu ? Kāmā hi bho aniccā dukkhā vipariṇāma-dhammā, tesaṃ vipariṇām-aññathā-bhāvā uppajjanti soka-parideva-dukkha-domanass-upāyāsā. Yato kho bho ayaṃ attā vivicc' eva kāmehi vivicca akusala-dhammehi savitakkaṃ savicāraṃ pīti-sukhaṃ paṭhamajjhānaṃ[2] upasampajja viharati, ettāvata kho bho ayaṃ attā parama-diṭṭha-dhamma-nibbānaṃ patto hitīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti.

21. 'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvāna. And why not ? Sensuous delights, Sir, are transitory, they involve pain, their very nature is to fluctuate. And grief, lamentation, pain, sorrow, and loathing arise out of their inconstancy and change. [37] But whensoever the soul, putting away sensuous delights and evil dispositions, enters into and abides in the First Ghāna, the state of joy and ease, born of seclusion, accompanied by reflection, accompanied by investigation, then, Sir, has the soul attained, in this visible world, to the highest Nirvāna." Thus do some maintain the complete happiness, in the visible world, of a living being.

Tatiyo Diṭṭhā dhammanibbāna Vado

22. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti. No ca kho bho ayaṃ attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto hoti. Taṃ kissa hetu? Yad eva tattha vitakkitaṃ vicāritaṃ etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho ayaṃ attā vitakka-vicarānaṃ vūpasamā[3] ajjhattaṃ sampasādanaṃ cetaso ekodi-bhāvaṃ

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1. *So* SS *here, and at the corresponding point in* §§ 22-24. Bp Gr nibbānaṃ patto *four times.*
2. BB paṭhamaṃ jhānaṃ.
3. *So all MSS.* A. ii. 2. 3; M. i. 21. Childers, vup°.

avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyajjhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbāmaṃ paññāpenti.

22. 'To him another says: "There is, Sir, such a soul as you describe. That I do net deny. But the soul does not by that alone attain to the highest Nirvāna. And why not? Because inasmuch as that state involves reasoning and investigation it is stamped as being gross. But whensoever, Sir, the soul, suppressing both reasoning and investigation, enters into and abides in the Second *Ghana.*, the state of joy and ease, born of serenity, without reflection or investigation, a state of elevation of mind, internal calm of heart, then, Sir, has the soul attained, in this visible world, to the highest Nirvāna." Thus do some maintain the complete happiness, in the visible world, of a living being.

Catuttho Diṭṭhadhammanibbānavādo

23. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā parama-diṭṭha-dhamma-nibbānappatto hoti. Tam kissa hetu ? Yad eva tattha pīti-gataṃ cetaso ubbillāvitattaṃ[1] etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho ayaṃ attā pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti yan taṃ ariyā ācikkhanti 'upekhako satimā sukha-vihārī' ti tatiyaj-jhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti.

23. 'To him another says: "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvāna. And why not ? Because inasmuch as that state involves the sense of joy, of exhilaration of heart, it is stamped as being gross. But whensoever, Sir, the soul, by absence of the longing after joy remains in equanimity, mindful and self-possessed, and experiences in the body that

1. Bp Gr ubbilāvitaṃ. *See* i. 1.5.

ease of which the Arahats speak (when they say) 'the man serene and thoughtful dwells at ease,' and so enters into and abides in the Third (Ghāna—then, Sir, has the soul attained, in this visible world, to the highest Nirvāna." Thus do some maintain the complete happiness, in the visible world, of a living being.

Pañcamo Ditthadhanmanibbānavādo

24. 'Taṃ añño evam āha : "Atthi kho bho eso attā yaṃ tvaṃ vadesi. N'eso n'atthīti vadāmi. No ca kho bho ayaṃ attā ettāvatā parama-diṭṭha-dhamma-nibbā nappatto hoti. Taṃ kissa hetu ? Yad eva tattha sukham iti cetaso ābhogo etena etaṃ oḷārikaṃ akkhāyati. Yato kho bho ayaṃ attā sukhassa ca pahānā dukkhassa ca pahāna pubb', eva somanassa-domanassānaṃ atthagamā adukkham[1] asukhaṃ upekhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā parama-diṭṭha-dhamma-nibbānaṃ patto hotīti." Itth' eke sato sattassa parama-diṭṭha-dhamma-nibbhānaṃ paññāpenti.

24. 'To him another says : "There is, Sir, such a soul as you describe. That I do not deny. But the soul does not by that alone attain to the highest Nirvāna. And why not ? Because inasmuch as that state involves a constant dwelling of the mind on the ease it has enjoyed it is stamped as gross. [38] But whensoever, Sir, the soul, by putting away ease, by putting away pain, by the previous dying away both of joys and griefs has entered into and abides in the Fourth Ghāna[2]—a state made pure by self-possession and equanimity, without pain and without ease—then, Sir, has the soul attained, in this visible world, to the highest Nirvana." Thus do some maintain the complete happiness, in the visible world, of a living being.

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1. Bp adukkham.
2. The text shows that the four Ghānas were regarded *by* the early Buddhists as older than Buddhism. The very words used are identical ; the only modification introduced in Buddhism being the omission of the 'souls.' These four, together with the four Arūpa Vimokhas (see note on § 19), make up the Eight Attainments (Samāpattiyo), often, mentioned in the Gātaka commentary as practised by pre-Buddhislic recluses.

25. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā diṭṭha-dhamma-nibbānā-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti pañcahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭha-dhamma-nibbāna-vādā sato sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti, sabbe te imeh' eva pañcahi vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

25. 'These, brethren, are the recluses and Brahmans who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being. And those who do so, all of them, do so in one or other of these five ways. There is none beside.

26. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti: "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayam abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyum.

26. [Repetition of § 40, above p. 44, setting forth that other, higher, knowledge of a Tathāgata, for which alone he can be rightly praised.]

27. 'Ime kho te, bhikkhave, samaṇ-brāhmaṇā aparanta-kappikā aparantânudiṭṭhino aparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārīsāya vatthūhi. Ye hi keci, bhikkhave samaṇā vā brāhmaṇā vā aparanta-kappikā aparantânudiṭṭhino aparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhicadanti, sabbe te imeh' eva catu-cattārīsāya vatthūhi etesaṃ vā aññatarena, n'atthi ito bahiddhā.

27. 'These, brethren, are the recluses and Brahmans who arrange the future, whose speculations are concerned with the future, and who on forty-four grounds put forward various assertions regarding the future. And those who do so, all of them, do so in one or other of these forty-four ways. There is none beside.

28. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti.' Tañ ca Tathāgato pajanāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā-bhūtaṃ viditvā anupadā vimutto, bhikkhave, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkâvacarā nipuṇā paṇḍita vedanīyā ye Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

28. [Repetition of § 40, above p. 44, setting forth that other, higher, knowledge of a Tathāgata, for which alone he can be rightly praised.]

29. 'Ime kho te, bhikkhave, samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantâparanta-kappikā ca pubbantâparantânudiṭṭhino pubbantâparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi. Ye hi keei, bhikkhave, samaṇā vā brāmaṇā vā pubbanta-kappikā ca aparanta-kappikā ca pubbantâpa-ranta-kappikā ca pubbantâparantânudiṭṭhino pubbantâ-parantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhi-vadanti, sabbe te imeh' eva dvā-saṭṭhiyā vatthūhi etesaṃ vā aññatarena, natthi ito bahiddhā.

29. 'These, brethren, are the recluses and Brahmans who reconstruct the past, and arrange the future, or who do both, whose speculations are concerned with both, and who in sixty-two ways put forward propositions with regard to the past and to the future, and those who do so, all of them, do so in one or other of these sixty-two ways. There is none beside.

30. 'Tayidaṃ, bhikkhave, Tathāgato pajānāti : "Ime diṭṭhiṭṭhānā evaṃ-gahitā evaṃ-parāmaṭṭhā evaṃ-gatikā bhavissanti evam-abhisamparāyā ti." Tañ ca Tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañ ca pajānanaṃ na parāmasati, aprāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇañ ca yathā-bhūtaṃ viditvā anupādā vimutto, bhikkhave, Tathāgato.

'Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā ye Tathāgato sayaṃ abhiññā sacchi-katvā pavedeti, yehi pavedeti, yehi Tathāgatassa yathā-bhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyum.

30. [Repetition of § 40, above p. 44, setting forth that other, higher, knowledge of a Tathāgata, for which alone he can be rightly praised.]

Diṭṭhiyo Taṇhāgatānaṃ Vipphandimeva

32. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-[1] vipphanditam eva.

32. 'Of these, brethren, those recluses and Brahmans who are Eternalists, who in four ways maintain that the soul and the world are eternal:

33. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ assassataṃ attānañ ca lokañca paññāpenti catuhi vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

33. Those who are Semi-eternalists, who in four ways maintain that the soul and the world are partly eternal and partly not:

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1. B[p] Gr paritassitaṃ.

34. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antânantikā antânantaṃ lokassa paññāpenti catuhi vatthuhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajā ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

34. Those who are Extensionists, who in four ways maintain the infinity or the finiteness of the world:

35. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarā-vikkhepitkā tattha tattha pañhaṃ puṭṭhā samānā vācā-cikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

35. Those who are Eel-wrigglers, who when a question is put to them on this or that resort, in four ways, to equivocation, to wriggling like eels :

36. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti dvīhi vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ apassataṃ vedayitaṃ taṇhā-gatā-naṃ paritasita-vipphanditam eva.

36. Those who are Fortuitous-Originists, who in two ways maintain that the soul and the world arose without a cause:

37. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantânudiṭṭhino pubbantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti aṭṭhādasahi vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

37. Those who in any of these eighteen ways reconstruct the past:

38. 'Tatra, bhikkhave, ye te samaṇa-brāmaṇā uddham-āghatanikā saññi-vādā uddham āghatanā saññiṃ attānaṃ paññāpenti soḷasahi vatthuhi, tad api tesaṃ bhavataṃ samaṇa-brāmṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

38. Those who hold the doctrine of a conscious existence after death, who maintain in sixteen ways that the soul after death is conscious :

39. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā uddham āghatanā asaññiṃ attānāṃ paññāpenti aṭṭhahi vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

39. Those who hold the doctrine of an unconscious existence after death, who maintain in eight ways that the soul after death is unconscious :

40. 'Tatra, bhikkhave, ye to samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nâsaññi-vādā uddham āghatanā n'eva saññiṃ nâsaññiṃ attānaṃ paññāpenti aṭṭhahi vatthuhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

40. Those who maintain in eight ways that the soul after death is neither conscious nor unconscious :

41. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

41. Those who are Annihilationists, who maintain in seven ways the cutting off, the destruction, the annihilation of a living being :

42. 'Tatra, bhikkhave, ye te samaṇ-brāhmaṇā parama-diṭṭha-dhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti pañcahi vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

42. Those who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation, in this visible world, of a living being :

43. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā apa-

ranta-kappikā aparaṇtânudiṭṭhino aparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārīsāya vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānam ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

43. Those recluses and Brahmans who arrange the future, whose sepulations are concerned with the future, and who on forty sour grounds put forward various assertions regarding the future.

44. 'Tatra, bhikkhave, ye te samaṇa-brāmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantâparanta-kappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha aneka-vihitaṃ adhivutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi, tad api tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhā-gatānaṃ paritasita-vipphanditam eva.

44. Those recluses and Brahmans who recourtruct the past, and arrange the future, or who do both, whose sepulations are converned with both.

Diṭṭhiyo Phassapacayā

45. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūhi, ted api phassa-paccayā.

45 Of these, brethern, those recluses and Brahmans who are Eternalist, who in four ways maintain that the soul and world are eternal. Those opinions of their are therefore based upon coutact (through the senses).

46. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekacca-sasstikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūhi, tad api phassa-paccayā.

46. Of these, brethern, those recluses and Brahmans who are semi-cternalists, who in four ways maintain that the soul and the world are partly eternal and partly not. Those opinions of their are based upon contact (through the senses).

47. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antānan-

tikā antānantaṃ lokassa paññāpenti catūhi vatthuhi, tad api phassa-paccaayā.

47. Of these, brethern, those recluses and Brahmans who are extensionists, who in four ways maintain the infinity or the finitness of the world. Those opinions of their are based upon contact (through the senses).

48. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi, tad api phassa-paccayā.

48. Of these, brethern, those recluses and Brahmass who are Eel Wrigglers, who when a question is put to them on this or that resort, in four ways, to equivocation, to wriggling like eals. Those opinions of their are based upon contact (through the senses).

49. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti dvīhi vatthūhi, tad api phassa-paccayā.

49. Of these, brethern, those recluses and Brahmans who are fortuitous originists, who in two ways maintain that the soul and the world arose without a cause. Those opinions of their are based upon contact (through the senses).

50. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti aṭṭhādasahi vatthūhi, tad api phassa-paccayā.

50. 'Of these, brethern, those recluses and Brahmans who in any of these eighteen ways recoustruct the part. Those opinions of their are based upon contact (through the senses).

51. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā uddham āghatanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi, tad api phassa-paccayā.

51. 'Of these, brethern, those recluses and Brahmans, who hold the doctrine of a couseionsness existence after death, who maintain ti sixteen ways that the soul after death is uncouseious. Those opinions of their are based upon contact (through the senses).

52. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā uddham āghatanā asaññiṃ attānaṃ paññāpenti aṭṭhahi vatthūhi, tad api phassa-paccayā.

52. 'Of these, brethern, those recluses and Brahmans, who maintain in eight ways that the soul after death is unconscious. Those opinions of their are based upon contact (through the senses).

53. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanika n'eva-saññi-nâsaññi-vādā uddham āghatanā n'eva saññiṃ nâsaññiṃ attānaṃ paññāpenti aṭṭhahi vat-thūhi, tad api phassa-paccayā.

53. 'Of these, brethern, those recluses and Brahmans, who maintain is eight ways that the soul after death is neither conscious nor unconcious. Those opinions of their are based upon contact (through the senses).

54. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, tad api phassa-paccayā.

54. 'Of these, brethern, those recluses and Brahmans, who are Annihilationists, who maintain in seven ways the cutting off, the destruction, the annihilation of a living being. Those opinions of their are based upon contact (through the senses).

55. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā parama-diṭṭha-dhamma-nibbana-vādā sato sattassa parama-diṭṭha-dhamma nibbāuaṃ paññāpenti pañcahi vatthūhi, tad api phassa-paccayā.

55. 'Of these, brethern, those recluses and Brahmans, who hold the doctrine of happiness in this life, who in five ways maintain the complete salvation in this visible word, ofa living beings. Those opinions of their are based upon contact (through the senses).

56. 'Tatra, bhikkhava, ye te samaṇa-brāhmaṇā aparanta-kappikā aparantânudiṭṭhino aparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti catu-cattārī aya vatthūhi, tad api phassa-paccayā.

56. 'Of these, brethern, those recluses and Brahmans, who

arrange the future, whose sepulating are concerned with the future, and who on forty four ground put forward varous assertions regarding the future. Those opinions of their are based upon contact (through the senses).

57. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta-kappikā ca pubbantâparanta-kappikā ca pubbantâparantânudiṭṭhino pubbantâparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi, tad api phassa-paccayā.

57. 'Of these, brethern, those recluses and Brahmans, who reconstruct the past, and arrange the future, or who do both, whose sepulations are concerned with both. Those opinions of their are based upon contact (through the senses).

Netam Thānaṃ Vijjhati

58. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

58. 'Of these, brethern, those recluses and Brahmans, who are eternalist, who in four ways maintain that the soul and world are eternal. That they should experience those sensations without such contact, such a condition of thing could not be.

59. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā ekacca-sassatikā ekacca-asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

59. 'Of these, brethern, those recluses and Brahmans, who are semi-eternalists, who in four ways maintain that the soul and world are eternal. That they should experience those sensations without such contact, such a condition of thing could not be.

60. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā antânan-tikā antânantaṃ lokassa paññāpenti catuhi vatthūhi, te vata aññatra phassā paṭisaṃ vedissantīti n'etaṃ ṭhānaṃ vijjati.

60. 'Of these, brethern, those recluses and Brahmans, who are extensionists, who in four ways maintain the infinity or the finitness of the world. That they should experience those sensa-

tions without such contact, such a condition of thing could not be.

61. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā amarā-vikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācā-vikkhepaṃ āpajjanti amarā-vikkhepaṃ catuhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

61. Of these, brethern, those recluses and Brahmans, who are ecl-wrigglers, who when a question is put to them on this or that resort, in four ways, to equivocation, to wriggling like cels. That they should experience those sensations without such contact, such a condition of thing could not be.

62. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā adhicca-samuppannikā adhicca-samuppannaṃ attānañ ca lokañ ca paññāpenti dvīhi vatthūhi, te vata aññatra phassā paṭi-saṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

62. Of these, brethern, those recluses and Brahmans, who are fortuitous Originists, who in twoways maintain that the soul and world arose without couse. That they should experience those sensations without such contact, such a condition of thing could not be.

63. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā pubbantānudiṭṭhino pubbantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti aṭṭhādasahi vatthūhi te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānam vijjati.

63. Of these, brethern, those recluses and Brahmans, who in any of these eighteen ways reconstruct the part. That they should experience those sensations without such contact, such a condition of thing could not be.

64. 'Tatra, bhikkhave, ye ṭe samaṇa-brāhmaṇā uddham-āghatanika saññi-vādā uddham āghatanā saññiṃ attānaṃ paññāpenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vījjati.

64. Of these, brethern, those recluses and Brahmans, who hold the doctrine of a cousciousness existence after death, who maintain in sixteen ways that the soul after death is unconscious.

That they should experience those sensations without such contact, such a condition of thing could not be.

65. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā asaññi-vādā uddam āghatanā asaññiṃ attānañ paññāpenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭi-saṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

65. Of these, brethern, those recluses and Brahmans, who maintain in eight ways that the soul after death is unconscious. That they should experience those sensations without such contact, such a condition of thing could not be.

66. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nâsaññi-vādā uddham āghatanā n'eva saññiṃ nāsaññiṃ attānaṃ paññāpenti aṭṭhahi vat-thūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

66. Of these, brethern, those recluses and Brahmans, who maintain in eight ways that soul after death is neither conscious nor unconscious. That they should experience those sensations without such contact, such a condition of thing could not be.

67. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā uccheda-vādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti sattahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etam ṭhānaṃ vijjati.

67. Of these, brethern, those recluses and Brahmans, who are Annihilationists, who maintain in seven ways the cutting off, the destruction, the annihilation of a living being. That they should experience those sensations without such contact, such a condition of thing could not be.

68. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā parama-diṭṭha-dhamma-nibbāna-vādā sato sattassa parama-diṭṭha-dhamma-nibbānaṃ paññāpenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

68. Of these, brethern, those recluses and Brahmans, who hold the doctrine of happiness in this life, who in five ways maintain the complete saluation in this visible word, of a living being, That they should experience those sensations without such contact, such a condition of thing could not be.

69. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā aparanta-kappikā aparantānudiṭṭhino aparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti vatu-cattārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

69. Of these, brethern, those recluses and Brahmans, who arrange the future, whose sepulating are concerned with the future, and who on forty four ground put forward various anertions regarding the future. That they should experience those sensations without such contact, such a condition of thing could not be.

70. 'Tatra, bhikkhave, ye te samaṇa-brāhmaṇā pubbanta-kappikā ca aparanta kappikā ca pubbantāparanta-kappikā-ca pubbantāparantānudiṭṭhino pubbantâparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti dvā-saṭṭhiyā vatthuhi, te vata aññatra phassā paṭisaṃvedissantīti n'etaṃ ṭhānaṃ vijjati.

70. Of these, brethern, those recluses and Brahmans, who reconstruct the past and arrange the future, or who do both, whose sepulations are concerned with both. That they should experience those sensations without such contact, such a condition of thing could not be.

Ditthigatikasamsāravaṭṭaṃ

71. 'Tatra, bhikkhave, ye te samaṇa-brāhmanā sassata-vādā sassataṃ attānañ ca lokañ ca paññāpenti catuhi vatthūti,[1] ye pi te samaṇ-brāhmaṇā ekacca-sassatikā ekacca-asassatikā, ye pi te samaṇa-brāhmaṇā antānantikā, ye pi te samaṇa-brāhmaṇā amarā-vikkhepikā, ye pi te samaṇa-brāhmaṇā adhicca-samuppannikā,[2] ye pi te samaṇa-brāhmaṇā pubbauta-kappikā, ye pi te samaṇa-brāhmaṇā uddham-āghatanikā saññi-vādā, ye pi te samaṇ-brāhmaṇā uddham-āghatanikā asaññi-vādā, ye pi te samaṇa-brāhmaṇā uddham-āghatanikā n'eva-saññi-nâsaññi-vādā, ye pi te samaṇa-brāhmaṇā uccheda-vādā, ye pi te samaṇa-brāhmaṇā

1. B^p pa *at end of each clause.*
2. B^p Gr *omit this clause.*

diṭṭha-dhamma-nibbāna-vādā, ye pi te samaṇa-brāhmaṇā pubbanta-kappikā,[1] ye pi te samaṇa-brāhmaṇā aparanta-kappikā ca aparanta-kappikā ca pubbantāparanta-kappikā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti dvā-saṭṭhiyā vatthūhi, sabbe te chahi phassâyatanehi phussa phussa paṭisaṃvedenti, tesaṃ vedanā-paccayā taṇhā, taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paeeayā jāti, jāti-paccayā jara-maraṇaṃ soka-parideva-dukkha-domanass'-upayasa sambhavanti.

Yato kho bhikkhave, bhikkhu channaṃ phassâyatanānaṃ samudayañ ca yathā bhūtaṃ pajānāti, ayaṃ imehi sabbeh' eva uttaritaraṃ pajānāti.

71. 'They, all of them, receive those sensations through continual contact in the spheres of touch. To them on account of the sensations arises craving, on account of the craving arises the fuel (that is, the necessary condition, the food, the basis, of future lives), from the fuel results becoming, from the tendency to become arises rebirth, and from rebirth comes death, and grief, lamentation, pain, sorrow, and despair.

It is, brethren, when a brother understands, as they really are, the origin and the end, the attraction, the danger, and the way of escape from the six realms of contact, that he gets to know what is above, beyond, them all[2].

72. 'Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbanta-kappikā vā aparanta-kappikā vā pubbantâparanta-kappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha aneka-vihitāni adhivutti-padāni abhivadanti, sabbe te imeh' eva dvā-saṭṭhiyā vatthū anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjauti.

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1. *So all MSS. though they heve no corresponding clause in the previous two lists.*
2. In the text the first three of these four propositions are repeated of each of the eleven classes of theorisers. The fourth is put in the form which, to avoid repetition, I have adopted for all the four.

'Seyyathā pi, bhikkhave, dakkho kevaṭṭo vā kvaṭṭ-antevāsī vā sukhumacchikena[1]' jālena parittaṃ udaka-dahaṃ otthareyya, tassa evam assa: "Ye kho keci imasmiṃ udaka-dahe oḷārikā pāṇā, sabbe te anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjantīti"—evam eva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbanta-kappikā vā aparanta-kappikā vā pubbantâparanta-kappikā vā pubbantâparantânudiṭṭhino pubbantâparantaṃ ārabbha aneka vihitāni adhivutti-padani padani abhrvadanti, nabbo te imeh' eva dvā-saṭṭhiyā vatthūhi anto-jāli-katā, ettha sitā va ummujjamānā ummujjanti, ettha pariyāpannā anto-jāli-katā va ummujjamānā ummujjanti.

72. 'For whosoever, brethren, whether recluses or Brahmans, are thus reconstructors of the past or arrangers of the future, or who are both, whose speculations are concerned with both, who put forward various propositions with regard to the past and to the future, they, all of them, are entrapped in the net of these sixty-two modes; this way and that they plunge about, but they are in it; this way and that they may flounder, but they are included in it, caught in it.

'Just, brethren, as when a skilful fisherman or fisher-lad should drag a tiny pool of water with a fine-meshed net he might fairly think: "Whatever fish of size may be in this pond, every one will be in this net; flounder about as they may, they will be included in it, and caught"—just so is it with these speculators about the past and the future, in this net, flounder as they may, they are included and caught. [46]

[2]73. 'Ucchinna-bhava-nettiko, bhikkhave, Tathāgatassa kāyo tiṭṭhati. Yav' assa kāyo ṭhassati tāva naṃ dakkhinti deva-manussā. Kāyassa bhedā uddhaṃ jīvita-pariyādānā na dakkhinti deva-manussā.

'Seyyathā pi, bhikkhave, amba-piṇḍiyā vaṇṭacchinnāya

1. Bᵖ Gr sukhumacchiddakena.
2. *Quoted Alwis, 'Buddhist, Nirrāna,' p.* 51.

'yāni kānici ambāni vaṇṭûpanibandhanāni,[1] sabbāni tāni tad-anvayāni bhavanti—evam eva kho, bhikkhave, ucchinna-bhava-nettiko Tathāgatassa kāyo tiṭṭhati. Yāv' assa kāyo ṭhassati tāva naṃ dakkhinti deva-manussā. Kayassa bhedā uddhaṃ jīvita-pariyādānā na dakkhinti deva-mauussā ti.'

73. 'The outward form, brethren, of him who has won the truth[2], stands before you, but that which binds it to rebirth is cut in twain. So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men shall see him.

'Just, brethren, as when the stalk of a bunch of mangoes has been cut, all the mangoes that were hanging on that stalk go with it; just so, brethren, though the outward form of him who has won the truth stands before you, that which binds it to rebirth has been cut in twain. So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men shall see him.'

74. Evaṃ vutte āyasmā Ānando Bhagavantaṃ etad avoca: 'Acchariyaṃ bhante, abbhutaṃ bhante. Ko nāmo ayaṃ, bhante, dhamma-pariyāyo ti ?'

'Tasmāt iha tvaṃ, Ānanda, imaṃ dhamma-pariyāuaṃ Attha-jālan ti pi naṃ dhārehi, Dhamma-jālan ti pi naṃ dhārehi, Brahma-jālan ti pi naṃ dhārehi, Diṭṭhi-jālan ti pi naṃ dhārehi, Anuttaro saṃgāma-vijayo ti pi naṃ dhārehīti.'

Idam avoca Bhagavā, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti[3] Imasmiṃ ca pana veyyākara- ṇasmiṃ bhaññamane sahassī[4] loka-dhātu akampitthâti.

74. When he had thus spoken, the venerable Ānanda said to the Blessed One: 'Strange, Lord, is this, and wonderful! And what name has this exposition of the truth ?'

'Ānanda, you may remember this exposition as the Net of Advantage, and as the Net of Truth, and as the Supreme Net, and

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1. Bp vaṇḍa-paṭibaddhāni.
2. Tathāgata, that is the speaker himself, the Buddha.
3. Bpabhinandanti.
4. Bp dasa-sahassi.

as the Net of Theories; remember it even as the Glorious Victory in the day of battle !'

Thus spake the Blessed One, and glad at heart the brethren exalted his word. And on the delivery of this discourse the thousandfold world-system shook.

Brahma-Jāla-Suttaṃ

Here ends the Brahma-jāla Sutta.

INTRODUCTION
TO THE
SĀMÑÑA-PHALA SUTTA

The second Sutta is the Sāmaññaphala (The fruits of the life of a Recluse) or 'Discourse on the reward of Buddhist mode of holy life.' This Sutta discusses joy and seclusion, freedom and safety, miracle, the divine ear, memory of one's own former births etc. This Suttanta says that Mahavira, the celebrated founder of Janism, is said to have laid great stress on the four fold self restraints (cātuyāma samavara). A short and malicious fragment in this Sutta tells us that Gosāla divides actions into act, word and thought: thought being regarded as half karma (Kamma).

The Blessed one was staying at Rajagaha in the mango grove of Jivaka with many bhikkhus. On a full moon night king Ajatasuttu of magadha asked his ministers as to which sramana or Brāhamana should be approached or worshipped to pacify the troubled mind. Followers of five heretical teachers who were present there advised the king to visit their preceptors but Jivaka advised him to see the Buddha. Ajātasattu acted according to the advice to jivka. The Magadhan monarch was converted to the Buddhist faith and made considerable progress in his spiritual insight but on account of his great sin of killing his father he could not attain even the first stage of sanctification. The Sāmaññaphala Sutta creates a psychological situation in the garb of a historical narrative which is guilty of an anachrorism in so far as it represents all of the six teachers as persons who could be interviewed by king Ajātasutta.

The Suttanta reveals Buddha's justifications for the foundation of the order, for the enunciation of the vinaya, the practical rules of the canon law by whcih lfe in the order is regulated.

The list of ordinary occupation given in this suttanta is interesting evidence of social conditions in Ganges valley at the time of the compositions of the Dīgha Nikaya. The list is briefly as follows:—elephant riders (hatthāroha), Cavalry (assāroha), charioteers (rathikā), archers (dhanuggahā), slaves (dasākaputta), cooks (ālārikā), barbers (kappaka), bath attendants (nahāpakā), confectioners (Sudā), garland makers (mālākārā), Washermen (rajakā), and Weavers (pesa-kārā), basket- makes (naḷakārā) and potters (kumbhakārā). And the introductory story in which the king explains how he had put a siminlar question to the founders of six other orders and gives the six replies he received, is interesting evidence of the views held by the authors of the Dialogue as to the beliefs current at the time. The answers which the Buddha is represent to have given to the question raised by the king takes the form of a counter question. The king confesses that he would treat a person who has joined the order as one Worthy of honour and respect. The Buddha shows the advantages of the life of a recluse not necessarily of a follower of his own. And most of what he says would apply as much to his strongest opponents as to the members of his order.

This Suttanta only purports to set forth the advantages the early Buddhists held to be the likely results of joining, from whatever motive, such an order as their own. This suttanta also states Gosāla's main thesis rather narrowly when it says that fools and wise alike wandering in transmigration make an end of pain.

II. Sāmañña-Phala Sutta

[The Fruits of the Life of a Recluse[1].]

1. Evam me sutaṃ. samayaṃ Bhagavā Rājagahe viharati Jīvakassa komārabhaccassa[2] Amba-vane, mahatā bhikkhu - saṃghena saddhiṃ aḍḍha - telasehi[3] bhikkhu - satehi. Tena kho pana samayena rājā Māgadho Ajātasattu[4] Vedehi-putto tadahu 'posathe pannarase Komudiyā cātu-māsiniyā puṇṇāya puṇṇamāya rattiyā rājâmacca-parivuto upari-pāsāda-vara-gato nisinno hoti. Atha kho rājā Māgadho Ajātasattu Vedehi-putto tadahu 'posathe udānaṃ udānesī : 'Ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā

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1. Gogerly's translation of the first part of this Sutta, and Burnouf's translation of the whole of it, have been reprinted in Grimblot's ' Sept Suttas Palis.' These versions, of remarkable merit for the time when they were made, are "full of mistakes which the since-published editions of the Commentary, and of numerous allied texts, enable us now to avoid. I have not thought it necessary to point out the numerous passages, occurring indeed in nearly every sentence, in which the present translation differs from theirs. It should be mentioned here, however, that Burnouf has missed the whole point of the dialogue by misunderstanding the constantly repealed phrase sanditthikam sāmañña-phalam from which this title is taken. He renders it throughout as meaning 'foreseen and general fruit' which is grammatically impossible as regards sand sanditthikam, and rests on a false derivation as regards sāmañña. This last word means, of course, 'samasiaship, being a samana, living as a samana, a recluse, a religieux.'
2. B^{p} ^{o}bhajjassa; S^{m} ^{o}bhāṇḍ^{o}. *See 'Vinaya Texts,'* ii. 174.
3. *So all MSS.* Sum. teḷasahi.
4. *Called* Kshemadarṣin *at* Suhridlekha, *verse* 14 (*J.P.T.S.* 1886, p. 9).

ratti, dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaññā vata bho dosinā ratti. Kaṃ nu kh'ajja[1] samaṇaṃ vā brāhmaṇaṃ vā payirupāsey-yāma yaṃ no payirupāsato cittaṃ pasīdeyyāti ?'

1. Thus have I heard. The Blessed One was once dwelling at Rāgagaha in the Mango Grove of Gtvaka the children's physician[2], with a great company of the brethren, with twelve hundred and fifty of the brethren. Now at that time the king of Magadha, Agātasattu, the son of the Videha princess[3], on the Uposatha day, held on the fifteenth, on Komudi (white water-lily), the full moon day of the fourth month[4], at night, when the moon was full, was seated on the upper terrace roof of his palace surrounded by his ministers. And the king, on that sacred day, gave utterance to a hymn of joy, saying:

'How pleasant, friends, is the moonlight night!
How beautiful, friends, is the moonlight night!
How lovely, friends, is the moonlight night!

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1. S[m] B[p] Gr khvajja; S[dt] kin nu khajja; S[t] khannu khajja.
2. Gīvakassa komārabhakkassa. Buddhaghosa (Sum. I, 133) naturally follows the compilers of the Khandakas (V. I, 269) in interpreting the adjective as 'brought up by the Prince.' But see the note at 'Vinaya Texts,' II, 174 ; which shows that the more likely meaning is 'the bringer-up of children' (child-doctor). Several cures, however, wrought by him are recorded; and the patients are always adults. There is no other reference at all to his being-a child-doctor, and the Khandaka which gives the other interpretation is a very ancient document.
3. See the note in my 'Buddhist Suttas,' p. 1. Buddhaghosa (p. 139) says she was the daughter of the king of Kosala.
4. This is interesting, as it shows that the year, for the compilers of our Sutta, began in Sāvana (middle of July to middle of August), that is, with the rainy season. There were three Uposatha days in each month, on the 7th, 14th, and 15th day of the month. The full moon night of Kattika (middle of October to middle of November) is called Komudi (from Kumuda, a white water-lily), because that flower is supposed to bloom then. Burnouf is wrong in translating Komudi as the name of the month.

How soothing, friends, is the moonlight night!

How grand a sign, friends, is the moonlight night! 'Who is the recluse or Brahman whom we may call upon to-night, who, when we call upon him, shall be able to satisfy our hearts[1]?'

2. Evaṃ vutte aññataro rājâmacco rājānaṃ Māgadhaṃ Ajātasattuṃ Vedehi-puttaṃ etad avoca: 'Ayaṃ deva Pūraṇo Kassapo saṃghī c' eva gaṇī ca gaṇâcariyo ca ñāto yasassī titthakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addihagato vayo anuppatto. Taṃ devo pūraṇaṃ Kassapaṃ payirupāsatu, app eva nāma devasa Pūraṇaṃ Kassapaṃ payirupāsato cittaṃ pasīdeyyāti.' Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

2. When he had thus spoken, a certain minister said to the king: 'There is, Sire, Pūrana Kassapa, the head of an order, of a following, the teacher of a school, well known and of repute as a sophist, revered by the people, a man of experience, who has long been a recluse, old and well stricken in years. Let your Majesty pay a visit to him. It may well be[2] that, on calling upon him, your heart, Sire, shall find peace.' But when he had thus spoken Ajātasattu the king kept silence.

3. Aññataro pi kho rājâmacco rājānaṃ Māgadhaṃ Ajātasattuṃ Vedehi-puttaṃ etad avoca : 'Ayuṃ deva Makkhali-Gosālo saṃghī c' eva gaṇī ca gaṇā ca gaṇācariyo ca ñāto yasassī titthakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Taṃ devo Makkhali-Gosālaṃ payirupāsatu, app eva nāma devassa Makkhali-Gosālaṃ payirupāsato cittaṃ pasīdeyyâti.' Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

3. Then other five ministers spoke in the same terms of Makkhali Gosāla of the low pen, the head of the order, of a following, the teacher of a school, well known and of repute as

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1. The same lines recur, but in a different order, at Gāt. I, 105. Dosinā, the etymology of which puzzled Childers and also Buddha-ghosa (p. 141), is gyotsnā.
2. Appeva nāma. Both Gogerly and Burnouf take this to mean 'to a certainly,' but compare D. I, 179, 205; V. II, 85, 262.

a sophist, revered by the people, a man of experience, who has been a recluse, old and well sticken in years. Let your Majesty pay a visit to him. It may will be that, on calling upon him, your hearts Sire, shall find peace.' But when he had thus spoken Agatasattu the king kept silence.

4. Aññataro pi kho rājâmacco rājānaṃ Māgadhaṃ Ajātasattuṃ Vedehi-puttaṃ etad avoca: 'Ayuṃ deva Ajito Kesa-kambalo saṃghī c' eva gaṇī ca gaṇâcariyo ca ñāto yasassī titthakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Taṃ devo Ajitaṃ Kesa-kambalaṃ payirupāsato cittaṃ pasīdeyyâti.' Evaṃ vutte rājā Māgadho Ajātassattu Vedehi-putto tuṇhī ahosi.

4. The other minister spake in the same term of Ajita of the germent of hair, the head of an order, of a following, the teacher of a school, well known and of an order, of repute as a soplist, revered by the people, a man of experience, who has long bun a recluse old and well sticken in years. Let your Majesty pay a visit to him. It may well be that, on calling upon him, your heart, Sire, shall find peace.' But when he had thus spoken Ajātasattu the king kept silence.

5. Aññataro pi kho rājâmcco rājânaṃ Māgadhaṃ Ajātasattuṃ Vedehi-puttaṃ etad avoca: 'Ayaṃ deva Pakudho Kaccāyano saṃghī c' eva gaṇī ca gaṇâcariyo ca ñāto yasassī titthakaro sādhu-sammato bahu-janassa rattaññū, cira-pabbajito addhagato vayo anuppatto. Taṃ devo Pakudhaṃ Kaccāyanaṃ payirupāsatu, app eva nāma devassa Pakudhaṃ Kaccāyanaṃ payirupāsato cittaṃ pasīdeyyāti.' Evaṃ vatte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

5. The other five ministers spake in the same term of Pakudha katyāyana, the head of the order, of a following the teacher of a school, well known and of repute as a sophist, revered by the people, a man of experience, who has been a recluse old and well sticken in years. Let your Majesty pay a visit to him, It may well be that, On calling upon him, your heart Sire, shall find peace! But when he had thus spoken Ajātasattu the king silence.

6. Aññataro pi kho rājâmacco rājānaṃ Māgadhaṃ Ajātasattuṃ Vedehi-puttaṃ etad avoca: 'Ayaṃ deva Sañjayo Belaṭṭhi[1] -putto saṃghī c' eva gaṇī ca gaṇâcariyo ca ñāto yasassī titthakaro sādhu - sammato bahu - janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Taṃ devo Sañjayaṃ Belaṭṭhi-puttaṃ payirupāsatu, app eva nāma devassa Sañjāyaṃ payirupāsato cit-taṃ pasīdeyyāti.' Evaṃ vautte rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

6. Then other five ministers spake in the same term of Sañgaya of the Belattha caln, the head of the order, of a following, the teacher of a school, well known and of repute as a sophist, revered by the people, a man of experience, who has been a recluse, old and well sticken in years. Let your Majesty pay a visit to him. It may well be that, On calling upon him, your heart, Sire, shall find peace! But when be had thus spoken Ajatasattu the king kept silence.

7. Aññataro pi kho rājâmacco rājānaṃ Māgadhaṃ Ajātasattuṃ Vedehi-puttaṃ etad avoca : 'Ayaṃ deva Nigaṇṭho Nāta-putto[2] saṃghī c' eva gaṇī ca gaṇâcariyo ca ñāto yasassī titthakaro sādhu-sammato bahu-janassa rattaññū cira-pabbajito addhagato vayo anuppatto. Taṃ devo Nigaṇṭhaṃ Nata-puttaṃ payirupasatu, app eva nama devassa Nigaṇṭhaṃ Nāta-puttaṃ payirupāsato cittaṃ pasideyyâti.' Evaṃ vutto rājā Māgadho Ajātasattu Vedehi-putto tuṇhī ahosi.

7. Then other minister spake in the same term of the Nigantha of the Nāta clan the head of an order, of a following, the teacher of a school well known and of an order, of repute as a sophist, revered by the people, a man of experience, who has long beena recluse old and well sticken in years let your Majesty pay a visit to him. It may well be that, on calling upon him, your heart, sire, shall find peace.' But when he had thus spoken Ajātasattu the king kept silence.

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1. S[m] B[m] Belaṭṭha.
2. S[cd] Nātha; S[mt] Nāta ; B[p] Nāṭha (*see* § 28).

8. Tena kho pana samayena Jīvako komārabhacca rañña Māgadhassa Ajātasattussa Vedehi-puttassa avidūre tuṇhī-bhūto nisinno hoti. Atha kho rājā Māgadho Ajātasattu Vedehi-putto Jīvakaṃ komārabhaccaṃ etad avoca : 'Tvaṃ pana samma Jīvaka kiṃ tuṇhī ti ?'

8. Now at that time Jivaka the physician was seated, in silence, not far from Agātasattu the king. And the king said to him: 'But you, friend Jivaka, why do you say nothing?'

'Ayaṃ deva Bhagavā arahaṃ sammā sambuddho amhākaṃ Amba-vane viharati, mahatā bhikkhu-saṃghena saddhiṃ aḍḍha-telasehi bhikkhu-satehi. Taṃ kho pana Bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-saddo abbhuggato : "Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi, satthā deva-manussānaṃ buddho bhagavā ti." Taṃ devo Bhagavantaṃ payirupāsatu, app eva nāma devassa Bhagavantaṃ payirupāsato cittaṃ pasīdeyyāti.'

'Tena hi samma Jīvaka hatthi-yānāni kappāpehīti.'

'The Blessed One, Sire, the Arahat, the all-awakened-one, is now lodging in our Mango Grove, with a great company of the brethren, with twelve hundred and fifty brethren. And this is the good report that has been noised abroad as to Gotama the Blessed One : "An Arahat, fully awakened, is the exalted One, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, the teacher of gods and men, a blessed Buddha." Let your Majesty pay a visit to him. It may well be that, on calling upon him, your heart, Sire, shall find peace.'

'Then, friend Jivaka, have the riding-elephants made ready.'

9. 'Evaṃ devâti' kho Jīvako komārabhacco rañño Māgadhassa Ajātasattussa Vedehi - puttassa paṭissutvā pañca-mattāni hatthinikā-satāni kappāpetvā, rañño ca ārohaṇīyaṃ nāgaṃ, rañño Māgadhassa Ajātasattussa Vedehi-puttassa paṭivedesi: 'Kappitāni kho te deva hatthi-yānāni yassa dāni

kālaṃ maññasīti.' Atha kho rājā Māgadho Ajātasattu Vedehi-putto pañcasu hatthinikā-satesu paccekā itthiyo āropetvā ārohaṇīyaṃ nāgaṃ abhirūhitavā, ukkāsu dhāriyamānāsu Rājagahamhā niyyāsi mahacca[1] rājânubhāvena, yena Jīvakassa komārabhaccassa Amba-vanaṃ tena pāyāsi.

9. 'Very good, Sire!' said Jivaka the physician in assent to the words of the king. And he had five hundred she-elephants made ready, and the state elephant the king was wont to ride, and had word brought to the king: 'The elephants, Sire, are caparisoned. Do now what seemeth to you meet.' Then the king had five hundred of his women mounted on the she-elephants, one on each; and himself mounted the state elephant; and he went forth, the attendants bearing torches, in royal pomp, from Rājagaha to Givaka the physician's Mango Grove.

10. Atha kho rañño Māgadhassa Ajātasattussa Vedehi-puttassa avidūre Amba-vanassa ahud eva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṅso. Atha khe rājā Māgadho Ahātasattu Vedehi-putto bhīto saṃviggo loma-haṭṭha-jāto Jīvakaṃ komārabhaccaṃ etad avoca : 'Kacci maṃ samma Jīvaka na vañcesi ? Kacci maṃ samma Jīvaka na palambhesi? Kecci maṃ samma Jīvaka na paccatthikānaṃ desi ? Kacci maṃ samma Jīvaka na paccatthikānaṃ desi ? Kathaṃ hi nāma tāva mahato bhikkhu-saṃghassa aḍḍha-teḷasānaṃ bhikkhu-satānaṃ n' eva khipita-saddo bhavissati na ukkāsita-saddo na nigghoso ti ?'

10. And the king, when close upon the Mango Grove, was seized with a sudden fear and consternation, and the hairs on his body stood erect. And anxious and excited, he said to Jīvaka : 'You are playing me no tricks, Jīvaka ? You are not deceiving me ? You are not betraying me to my foes ? How can it be that there should be no sound at all, not a sneeze nor a cough, in so large an assembly of the brethren, among twelve hundred and fifty of the brethren ?'

'Mā bhāyi mahā-rāja[2] Na taṃ deva vañcemi, na taṃ

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1. *So all MSS.*
2. B^p Gr *repeat* mā bhayi mahārāja.

deva palambhāmi, na taṃ deva paccatthikānaṃ demi. Abhikkama mahā-rāja. Abhikkama mahā-rāja.[1] Ete maṇ-dala-māle dīpā jhāyantīti.'

'Fear not, O king. I play no trick, neither deceive you ; nor would I betray you to the foe. Go on, O king, go straight on! There, in the pavilion hall, the lamps are burning.'

11. Atha kho rājā Māgadho Ajātasattu Vedehi-putto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā pattiko va yena maṇḍala-māḷassa dvāraṃ ten' upasaṃkami, upasaṃkamitvā Jīvakaṃ komārabhaccaṃ etad avoca: 'Kahaṃ pana samma Jīvaka Bhagavāti ?'

'Eso mahā-rāja Bhagavā. Eso mahā-rājā Bhagavā maj-jhimaṃ thambhaṃ nissāya puratthābhimukho nisinno purakkhato bhikkhu-saṃghassâti.'

11. Then the king went on, on his elephant as far as the path was passable for elephants, and then on foot, to the door of the pavilion ; and then said to Jīvaka : 'But where, Jīvaka, is the Blessed One ?'

'That is he, O king, sitting against the middle pillar, and facing the East, with the brethren around him.'

12. Atha kho rajā Māgadho Ajātasattu Vedehi- putto yena Bhagavā ten' upasaṃkami, upasaṃkamitvā ekam antaṃ aṭṭhāsi, ekam antaṃ ṭhito kho rājā Māgadho Ajātasattu vedehi-putto tuṇhī-bhūtaṃ tuṇhī-bhūtaṃ bhikkhu-saṃ-ghaṃ anuviloketvā rahadam iva cippasannaṃ udānaṃ udānesi : 'Iminā me upasamena Udāyi[2] bhaddo kumāro samannāgato hotu, yen etarahi upasamena bhikkhu-saṃgho samannāgato ti.'

'Agamā[3] kho tvaṃ mahā-rāja yathā peman ti ?'

'Piyo me bhante Udāyi-bhaddo kumāro. Iminā me bhante upasamena Udāyi-bhaddo kumāro samannāgato hotu, yen' etarahi upasamena bhikkhu-saṃgho saman-nāgato ti.'

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1. S[cd] *omit repetition.*
2. B[p] Gr Udāya- *always.*
3. S[cd] āgamā.

12. Then the king went up, and stood respectfully on one side. And as he stood there and looked on the assembly, seated in perfect silence, calm as a clear lake, he broke out: 'Would that my son, Udāyi Bhadda, might have such calm as this assembly of the brethren now has!'

'Do your thoughts then go where love guides them ?'

'I love the boy, and wish that he, Udāyi Bhadda, might enjoy such calm as this assembly has.'

13. Atha kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavantaṃ abhivādetvā bhikkhu-saṃghassa añjaliṃ[1] paṇāmetvā ekam antaṃ nisīdi, ekam antaṃ nisinno kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavantaṃ etad avoca: 'Puccheyyām' ahaṃ bhante Bhagavantaṃ kañcid eva desaṃ,[2] sace me Bhagavā okāsam karoti pañhassa veyyākaraṇāyâti.'

'Puccha mahā-rāja yadākaṅkhasīti.'

13. Then the king bowed to the Blessed One, and stretching forth his joined palms in salutation to the Order took his seat aside, and said to the Blessed One : 'I would fain question the Blessed One on a certain matter, if he give me opportunity to set forth the question.'

' Ask, O king, whatsoever you desire.'

14.[3] 'Yathā nu kho imāni bhante puthu-sippâyatanāni—seyyathīdaṃ hatthârohā assârohā rathikā dhanug-gahā colakā calakā piṇḍa-dāvikā[4] uggā rāja-puttā pakkhan-dino mahā-nāgā sūrā camma-yodhino dāsaka-puttā[5] āḷārikā kappakā nahāpakā sūdā mālā-kārā rajakā[6] pesa-kārā naḷa-kārā kumbha-kārā gaṇakā muddhikā yāni vā pan' aññāni pi evaṃ-gatāni[7] puthu-sippâyatanāni—te diṭṭh' eva dhamme

1. S^m añjalim panāmetvā.
2. B^p kiñci eva desa-lesa-mattaṃ ; S^d kiñcid eva lesamattaṃ; S^ct kiñcid eva desaṃ; Gr kiñ cid evad evaṃ sesa-mattam (*sic*).
3. *Repeated below,* § 34.
4. B^p Gr piṇḍa-dāyikā.
5. B^p Gr dasuja-, SS dāaka-puttakā. Sum. *and* SS *in* §§ 16, 34 *as above.*
6. B^p Gr rajakārā (*and at* 34).
7. B^p - gatitāni.

sandiṭṭhikaṃ sippa-phalaṃ upajīvanti, te tena attānaṃ sukhenti pīṇenti mātā-pitaro sukhenti pīṇenti putta-dāraṃ sukhenti pīṇenti mittâmacce sukhenti pīṇenti samaṇa-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpenti sovaggikaṃ sukha-vipākaṃ sagga-saṃvattanikaṃ. Sakkā nu kho bante evam evaṃ diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetun ti ?'

14. 'There are, Sir, a number of ordinary crafts :— mahouts, horsemen, charioteers, archers, standard bearers, camp marshalls, camp followers, high military officers of royal birth, military scouts[1], men brave as elephants, champions, heroes, warriors in buckskin, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, basket-makers, potters, arithmeticians, accountants, and whatsoever others of like kind there may be. All these enjoy, in this very world, the visible fruits of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They keep up gifts, the object of which is gain on high, to recluses and Brahmans,—gifts that lead to rebirth in heaven, that redound to happiness, and have bliss as their result. Can you, Sir, declare to me any such immediate fruit, visible in this very world, of the life of a recluse[2] ?'

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1. Pakkhandino, 'rushers forth.' The exact meaning of some of these military terms is still uncertain, and was apparently uncertain to Buddhaghosa. They all recur, with some differences of reading, in the Milinda (p. 331, in a later and much longer list), and also in the Aṅguttara (IV, 107), as the names of the constituent elements of a standing army.
2. Burnouf has made a sad mess of this important and constantly repeated clause. He has 'Is it then possible, Sir, that one should declare to them (that is, to the craftsmen just mentioned) in this world, such a result (of their actions) as foreseen and as the general fruit of their conduct ?' But the king asks the Buddha to tell him (the king himself) whether the members of the Order derive from their life any benefit corresponding to that which the craftsmen derive from theirs.

15. 'Abhijānāsi no tvaṃ mahā-rāja imaṃ pañhaṃ aññe samaṇa-brāhmaṇe pucchittho ti ?'[1]

'Abhijānām' ahaṃ bhante imaṃ pañhaṃ aññe samana-Brāhmaṇe pucchitāti.'[2]

'Yathā kataṃ pana te mahā-rāja vyākaṃsu,[3] sace te agaru, bhāsassûti.'

'Na kho me bhante garu yatth' assa Bhagavā nisinno Bhagavanta-rūpā vā ti.'

'Tena hi, mahā-rāja, bhāsassûti.'

15. 'Do you admit to us, O king, that you have put the same question to other recluses or to Brahmans ?'

'I do, Lord.'

'Then tell us how they answered it, if you do not mind.'

'I have no objection where the Blessed One, or others like him, are.'

'Then speak, O king.'

16. 'Ekam idâhaṃ bhante samayaṃ yena Pūraṇo Kassapo ten' upasaṃkamiṃ. Upasaṃkamitvā Pūraṇena Kassapena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekam antaṃ nisīdiṃ. Ekam antaṃ nisinno kho ahaṃ bhante Pūraṇaṃ Kassapaṃ etad avoca : "Yathā nu kho imāni bho Kassapa puthu-sippâyatanāni—seyyathīdaṃ hatthârohā assârohā rathikā dhanuggahā celakā calakā piṇḍa-dāvikā uggā rāja-puttā pakkhandino mahā-nāgā sūrā camma-yodhino dāsaka-puttā āḷārikā kappakā nahāpakā sudā mālā-kārā rajakā pesa-kārā naḷa- kārā kumbh-kārā gaṇakā muddikā yāni vā pan' aññāni pi evaṃ-gatāni puthu sippâyatanāni—te diṭṭh' eva dhamme sandiṭṭhikaṃ sippa-phlaṃ upajīvanti, te tena attānaṃ sukhenti pīṇenti mātā-pitaro sukhenti pīṇenti putta-dāraṃ sukhenti pīṇenti mittā-macce sukhenti pīṇenti samaṇa-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭgāpenti sovaggikaṃ sukha-vipākaṃ sagga-saṃvattanikaṃ. Sakkā nu kho bho Kassapa evam evaṃ diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāoetyb tu?"

1, 2. S[cd] pucchitthâti (*twuce*) ; S[mt] pucchitta ti (*twice*) ; B[p] Gr pucchitā ti (*twice*) ; *See* v. 21, *and* Sum. 158.

3. B[p] Gr °karimsûti.

16. 'Once I went to Pūrana Kassapa[1]. And after exchanging with him the greetings and compliments of friendship and courtesy, I seated myself beside him, and put to him the same question as I have now put, Lord, to you. There are, Sir, a number of ordinary crafts mahents, horsemen, charioteers, archers, standard bearers, camp marshall, camp followers, high military officers of royal birth, military scouts, men brave as elephants, champions, heroes, warrior in buckskin, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, basket-makers, potters, arithmeticians, accountants, and whatsoever other of like kind there may be. All these enjoy, in this very world, the visible fruits of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They keep up gifts, the object of which is gain on high, to recluses and Brahmans,—gift that lead to rebirth in heaven, that redound to happiness, and have bliss as their result. Can you, Sir, declare to me any such immediate fruit, visible in this very world, of the life of a recluse?

17. 'Evaṃ vutte bhante Pūraṇo Kassapo maṃ etad avoca: "Karato kho mahā-rāja kārayato chindato chedāpayato pacato[2] pacayato [3]socayato kilamayato[3] phandato phandāpayato pāṇaṃ atimāpayato[4] adinnaṃ ādiyato sandhiṃ chindato nillopaṃ[5] harato ekâgārikaṃ karoto paripanthe tiṭṭhato paradāraṃ gacchato musā bhaṇato, karoto na karīyati pāpaṃ. Khura-pariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe eka-maṃsa-khalaṃ eka-maṃsa-puñnaṃ kareyya, n'atthi tato-nidānaṃ pāpaṃ,n' atthi pāpassa āgamo. Dakkhiṇañ ce pi Gaṅgā-tīraṃ āgaccheyya[6] hananto ghātento chindanto chedāpento pacanto pācento, n' atthi tato nidānaṃ

1. According to Buddhagbosa (p. 142) he was one of the teachers who went about naked.
2. SS paccato (pacanto *in next sentence*).
3_3. Bp socayato socāpayato kilamato kilamāpa yato.
4. Bp panam atipātāpayato; Gr pāmati pātāpayato.
5. Bp nilopaṃ.
6. Bp Gr gaccheyya.

pāpaṃ, n' atthi pāpassa āgamo. Uttarañ ce pi Gaṅgā-tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, n' atthi tato nidānaṃ puññaṃ, n' atthi puññassa āgamo. Dānena damena saṃyamena sacca-vajjena n' atthi puññaṃ, n' atthi puññassa āgamo ti." Itthaṃ kho me bhante Pūraṇo Kassapo sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujaṃ vyākareyya, labujaṃ vā puṭṭho ambaṃ vyākareyya, evam eva kho bhante Pūraṇo Kassapo san-diṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno akiriyaṃ vyākāsi. Tassa mayhaṃ bhante etad ahosi : "Kathaṃ hi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasā-detabbaṃ maññeyyâti?" So kho ahaṃ bhante Pūraṇassa Kassapassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ,[1] anabhinanditvā appaṭikkositvā anattamano anattamana-vācaṃ anicchāretvā tam eva vācaṃ anugaṇhanto anikkuj-janto[2] uṭṭhāy' āsanā pakkāmiṃ.

17. 'Then Pūrana Kassapa said to me: "To him who acts, O king, or causes another to act, to him who mutilates or causes another to mutilate, to him who punishes or causes another to punish, to him who causes grief or torment, to him who trembles or causes others to tremble, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity, or robbery, or highway robbery, or adultery, or who speaks lies, to him thus acting there is no guilt. If with a discus with an edge sharp as a razor he should make all the living creatures on the earth one heap, one mass, of flesh, there would be no guilt thence resulting, no increase of guilt would ensue. Were he to go along the south bank of the Ganges striking and slaying, mutilating and having men mutilated, oppressing and having men oppressed, there would be no guilt thence resulting, no increase of guilt would nsue. Were he to go along the north bank of the Ganges giving alms, and ordering gifts to be given, offering sacrifices or causing them to be offered, there would be

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1. S[t] V[p] nappaṭikosiṃ.
2. B[p] Gr anikujento (*and in* § 21, *etc. In seven cases out of twenty-four* SS *have* anikujanto) ; B[p] anugganhanto.

no merit thence resulting, no increase of merit. In generosity, in self-mastery, in control of the senses, in speaking truth there is neither merit, nor increase of merit." Thus, Lord, did Pūrana Kassapa, when asked what was the immediate advantage in the life of a recluse, expound his theory of non-action[1]. Just, Lord, as if a man, when asked what a mango was, should explain what a bread fruit is, just so did Pūrana Kassapa, when asked what was the fruit, in this present state of being, of the life of a recluse, expound his theory of non-action. Then, Lord, it occurred to me : "How should such a one as I think of giving dissatisfaction to any recluse or Brahman in my realm ?" So I neither applauded nor blamed what he said, and though dissatisfied I gave utterance to no expression of dissatisfaction, and neither accepting nor rejecting that answer of his, I arose from my seat, and departed thence.

19. 'Ekanı idâhaṃ bhante samayaṃ yena Makkhali-Gosālo ten' upasaṃkamiṃ, upasaṃkamitvā Makkhali-Gosālena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam antaṃ nisīdiṃ. Ekam antaṃ nisinno kho ahaṃ bhante Makkhali-Gosālaṃ etad avoca : "Yathā nu kho imani, bho Gosāla, puthu-sippâyatanāni seyyathīdaṃ hatthârohā. . . pe [§ 16] . . . Sakkā nu kho bho Gosāla evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetun ti ?"

19. ['In the same manner I went to five other teachers, and receiving to this same question put an answer not to the point, I behaved in each case as just set forth. And the answers of the five were thus :][2]

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1. Akiriyam vyākāsi. Gogerly interprets this 'he replied' by affirming that there are no future rewards and punishments.' Burnouf has simply 'm'a donné une rcponse vaine.' But the corresponding word in the subsequent sections summarises the theory of the teacher questioned. On this theory compare A. I, 62; V. I, 235.
2. In the text the framework of the interview is repeated each time in the same words as above. Only the answers differ. The answers all recur in the *Magghima*. I, 513 foll.

20. Evaṃ vutte bhante Makkhali-Gosālo maṃ etad avoca: "N' atthi mahā-rāja hetu n' atthi paccayo sattānaṃ saṃkilesāya, ahetu-apaccayā sattā saṃkilis-santi. N' atthi hetu, n' atthi paccayo sattānaṃ visud-dhiyā, ahetu-apaccayā sattā visujjhanti. N' atthi atta-kāre n' atthi para-kāre, n' atthi purisa-kāre, n' atthi balaṃ n' atthi viriyaṃ, n' atthi purisa-thāmo n' atthi purisa-parakkamo. Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā[1] aviriyā niyati-saṅgati-bhāva-pariṇatā chass' evâbhijātisu[2] sukha-dukkhaṃ paṭisaṃvedenti. Cuddasa kho pan' imāni yoni-pamukha-sata-sahassāni saṭṭhiñ ca satāni cha ca satāni, pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni kamme ca aḍḍga-kamme ca, dvaṭṭhi paṭipadā, dvaṭṭh' antara-kappā chaḷā-bhijātiyo, aṭṭha purisa-bhūmiyo, ekūna-paññāsa ājīva-sate, ekūna-paññāsa paribbājaka-sate,[3] ekūna - paññāsa nāgâvāsa-sate, vise indriya-sate, tiṃse niriya-sate, chattiṃsa rajo-dhātuyo, satta saññi-gabbhā, satta asaññi-gabbhā, satta nigaṇṭhi-gabbhā, satta devā, satta mānusā, satta pesāca,[4] satta sarā, [5]satta paṭuvā, satta paṭuvā-satāni,[5] satta papātā, satta papāta-satāni, satta supinā, satta supina-satāni, cullāsīti mahā-kappuno sata-sahassāni yāni bāle ca paṇḍite ca san-dhāvitvā saṃsaritvā dukkhass' antaṃ karissanti. Tattha n' atthi : 'Iminâhaṃ sīlena vā vatena vā tapena vā brahma-cariyena vā aparipakkaṃ vā kammaṃ paripācessāmi,[6] paripakkaṃ vā kammaṃ phussa phussa vyanti-karissāmīti.' H'evaṃ n' atthi doṇa-mite sukha-dukkhe pariyanta-kaṭe[7] saṃsāre, n' atthi hāyana-vaḍḍhane n' atthi ukkaṃsâva-kkaṃse. Seyyathā

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1. B[p] aphalā.
2. B[p] Gr chasvev°.
3. B[p] Gr *omit this clause.*
4. S[d] B[p] Gr pisācā.

5_5. S[d] satta muddā satta samuddā satta pamuṭā satta pamuṭa-satāni ; B[p] satta samuddā satta pamuṭā satta pamuṭa-satāni (Gr sabuṭu) ; S[m] satta pamuvucā-satāni.

6. B[p] paripācicissāmi.
7. B[p] kate.

pi nāma sutta-guḷe khitte nibbeṭhiya-mānam[1] eva phaleti, evam eva bāle ca paṇḍite ca sandhā-vitvā saṃsaritvā dukkhass' antaṃ karissantīti.'

20. 'When one day I had thus asked Makkhali of the cow-pen[2], he said : "There is, O king, no cause, either ultimate or remote, for the depravity of beings : they become depraved without reason and without cause. There is no cause, either proximate or remote, for the rectitude of beings ; they become pure without reason and without cause. The attainment of any given condition, of any character, docs not depend either on one's own acts, or on the acts of another, or on human effort. There is no such thing as power or energy, or human strength or human vigour. All animals, all creatures (with one, two, or more senses), all beings (produced from eggs or in a womb), all souls (in plants)[3] are

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1. Bp nibbedhiyamānam ; St nabbaddhiyamānam.
2. There is a good deal in both the Buddhist and the Gain texts about this Makkhali Gosāla, whose followers were called Āgīvakas, and who was regarded, from the Buddhist point of view, as the worst of the sophists. Some of the Gaina passages, and also Buddhaghosa here, are referred to by Hoernle, 'Uvāsaka dasāo,' pp. 108 foil.: and in the Appendixes. The principal Pitaka passages are M. I, 31, 198, 238, 250, 483, 516, 524. S. I, 66, 68; III, 69, 211; IV, 398. A. I, 33, 286; III, 276, 384. V. I, 8, 291 ; II, in, 130, 165, 284; IV, 74. See also Gat. I, 493 and G. V, 68. As. the sect is thrice mentioned in the Asoka Edicts as receiving royal gifts it is certain that it retained an important position for several centuries at least. See Senart, 'Inscriptions de Piyadasi,' II, 82, 209.

   From the beginning of the answer down to the end of p. 53 recurs at S. Ill, 211, and the rest of it at ibid. 212, and the first part of the answer is ascribed at ibid. p. 69 to Pūrana Kassapa.
3. Sabbe sattā, sabbe pājā, sabbe bhūtā, sabbe gīvā. Bud-dhaghosa gives details of these four classes of living beings, showing how they are meant to include all that has life, on this earth, from men down to plants. The explanation is very confused, and makes the terms by no means mutually exclusive. They are frequently user) in the same order in the Gaina-Sūtras, and Professor Jacobi renders them accordingly 'Every sentient being, every insect, every living thing, whether animal or vegetable.' 'Gaina-Sutras,' II, xxv. This is

without force and power and energy of their own. They are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature : and it is according to their position in one or other of the six classes that they experience ease or pain.

21. 'Itthaṃ kho me bhante Makkhali-Gosālo sandiṭṭhi-laṃ sāmañña- phalaṃ puṭṭho samano saṃsāra-suddhiṃ vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujaṃ vyākāreyya labujaṃ vā puṭṭho ambaṃ vyākareyya, evam eva kho bhante Makkhali-Gosālo sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno saṃsāra-suddhiṃ vyākāsi. Tassa mayhaṃ bhante etad ahosi : vijite vasantaṃ apasādetab-baṃ maññeyyâti ?" So kho ahaṃ bhante Makkhalissa Gosālassabhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ, anabbinanditvā appaṭikkositvā anattamano anattamana-vācaṃ anicchāretvā tam eva vācaṃ anugaṇhanto anikkujjanto uṭṭhāy' āsanā pakkāmiṃ.

22. 'Ekam idâhaṃ bhante samayaṃ yena Ajito Kesakambalī[1] ten' upasaṃkamiṃ, upasaṃkamitvā Ajitena Kesa-kambalinā saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam antaṃ nisīdiṃ. Ekam antaṃ nisinno kho ahaṃ bhante Ajitaṃ Kesa-kambaliṃ etad avvoca: "Yathā nu kho imāni bho Ajita puthu-sippâyat-anāni seyyathīdaṃ hatthārohā. . . pe [§ 16]. . .Sakkā nu kho bho Ajita evam eva diṭṭh' eva dhamme sandiṭṭhi-kaṃ sāmañña-phalaṃ paññāpetun ti ?"

21–22. ' "There are fourteen hundred thousands of the principal sorts of birth, and again six thousand others, and again six hundred. I here are five hundred sorts of Karma, and again five (according to the five senses), and again three (according to act, word, and thought); and there is a whole Karma and a half Karma (the whole being a Karma of act or word, the half a Karma of thought).

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much better; but we have, in our version, to give the sense in which the Buddhists supposed Gosāla to have taken the words.

1. B[p] kambalo; Gr kammalo

' "There are sixty-two paths (or modes of conduct), sixty-two periods, six classes (or distinctions among men)[1], eight stages of a prophet's existence[2], forty-nine hundred sorts of occupation[3], forty-nine hundred sorts of wandering mendicants, forty-nine hundred regions dwelt in by Nāgas, two thousand faculties, three thousand purgatories, thirty-six places where dust accumulates, seven sorts of animate and seven of inanimate production, and seven of production by grafting, seven sorts of gods, and of men, and of devils, and of great lakes, and seven principal and again seven hundred minor sorts of Pakutas[4] of precipices, and of dreams.

' "There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. Though the wise should hope: 'By this virtue or this performance of duty, or this penance, or this righteousness will I make the Karma (I have inherited), that is not yet mature, mature'—though the fool should hope, by the same means, to get gradually rid of Karma that has matured—neither of them can do it. The ease and pain, measured out, as it were, with a measure, cannot be altered in the course of transmigration ; there can be neither increase nor decrease thereof, neither excess nor deficiency. Just as when a ball of string is cast forth it will spread out just as far, and no farther, than it can unwind, just so both fools and wise alike, wandering in transmigration exactly for the allotted term, shall then, and only then, make an end of pain."

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1. Compare the corresponding theory of the Gains as given in the Uttarādhyāyana Sūtra in Jacobi's Gaina-Sutras, vol. ii, p. 213: and that of Pūrana Kassapa quoted in Aṅguttara III, 383.
2. Buddhaghosa gives the details 'babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time, and prostrate time' with (very necessary) comments on each. One may compare Shakspere's 'Seven Ages of Man.'
3. Āgīva. The Siamese edition reads āgīvaka.
4. I think this is the right reading, but don't know what it means.

'Thus, Lord, did Makkhali of the cow-pen, when asked what was the immediate advantage in the life of a recluse, expound his theory of purification through transmigration.

23. 'Evaṃ vutte bhante Ajito Kesa-kambalī maṃ etad avoca : "N' atthi mahā-rāja dinnaṃ n' atthi yiṭṭhaṃ n' atthi hutaṃ, n' atthi sukaṭa-dukkaṭānaṃ kammānaṃ phalaṃ vipāko, n' atthi ayaṃ loko n' atthi paro loko, n' atthi mātā n' atthi pitā, n' atthi sattā-opapātiā, n' atthi loke samaṇa-brāhmaṇā sammaggatā sammā-paṭippannā ye imañ ca lokaṃ parañ ca lokaṃ parañ ca lokaṃ abiññā sac-chikatvā pavedenti. Cātum-mahābhūtiko ayaṃ puriso, yadā kālaṃ karoti paṭhavī paṭhavi-kāyaṃ anupeti anupa-gacchati, āpo āpo-kāyaṃ anupeti anupagacchati, tejo tejo-kāyaṃ anupeti anupagacchati, vāyo vāyo kāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṃkamanti. Āsandi-pañcamā purisā mataṃ ādāya gacchanti, yāva āḷāhanā padāni paññāpenti, kāpotakāni aṭṭhīni bhavanti, bhassantā-hutiyao.[1] Dattu-paññattaṃ yad idaṃ dānaṃ, tesaṃ tucchaṃ musā vilāpo ye keei atthika-vādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti,[2] na honti param maraṇā ti."

23. 'When, one day, I had thus asked Ajita of the garment of hair, he said[3] : "There is no such thing, O king, as alms or sacrifice or offering. There is neither fruit nor result of good or evil deeds. There is no such thing as this world or the next. There is neither father nor mother, nor beings springing into life without them. There are in the world no recluses or Brahmans who have reached the highest point[4], who walk perfectly, and who having

1. Bᵖ bhassantâvutiyo ; Sᵈ bhassamantâh°.
2. Bᵖ Gr nassati.
3. This answer recurs S. III, 307, M. I, 515 (compare Dh. S. 1215, 1362, 1364), as the view of a typical sophist.
4. 'Sammag-gato. Buddhaghosa gives here no explanation of this word, but the Gātaka Commentary on Gāt. III, 305 says it means the man who has attained the highest fruit; that is, Arahatship. Gato is used here in the same sense as it has in Tathāgato, in gatatto (in the Nigantha paragraph below), and in viggā-gato (S. N. 730, 733,

understood and realised, by themselves alone, both this world and the next, make their wisdom known to others.

' "A human being is built up of the four elements. When he dies the earthy in him returns and relapses to the earth, the fluid to the water, the heat to the fire, the windy to the air, and his faculties[1] pass into space. The four bearers, on the bier as a fifth, take his dead body away; till they reach the burning-ground men utter forth eulogies, but there his bones are bleached, and his offerings[2] end in ashes. It is a doctrine of fools, this talk of gifts. It is an empty lie, mere idle talk, when men say there is profit therein. Fools and wise alike, on the dissolution of the body, are cut off, annihilated, and after death they are not."

'Thus, Lord, did Ajita of the garment of hair, when asked what was the immediate advantage in the life of a recluse, expound his theory of annihilation.

24. 'Itthaṃ kho me bhante Ajito Kesa-kambalī sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno uccheda-vādaṃ vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujaṃ vyākareyya labujaṃ vā puṭṭho ambaṃ vyākareyya, evam eva kho bhante Ajito Kesa-kambalī sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno uccheda-vādaṃ vyākāsi. Tassa mayhaṃ bhante etad ahosi : "Kathaṃ hi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetab-baṃ maññeyyâti ?" So kho ahaṃ bhante Ajitassa Kesa-kambalissa[3] bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ,anabhinanditvā appaṭikkositvā anattamano anattamana-vācaṃ anicchāretvā tam eva vācaṃ anugaṇhanto anikkuj-janto uṭṭāya' āsanā pakkāmiṃ.

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743), that is, who has not only attempted to go to, but has actually reached, the aim (common alike to the orthodox Vedāntist Brahmans and to each of the various schools of independent, dissenting, thinkers and recluses) of the conquest over ignorance, of the grasp of truth.

1. Indriyāni, the five senses, and the mind as a sixth.
2. Āhutiyo. See Buddhavamsa XXVII, 10; Kathā Vatthu 550. The phrase is omitted in the parallel passage in the Gaina 'Sūtrakrṅāṅga' pointed out by Jacobi, 'Gaina-Sūtras, II, xxiv.
3. *All MSS.* -kambalassa

25. 'Ekam idâhaṃ bhante samayaṃ yena Pakudho Kaccāyano ten' upasaṃkamiṃ, upasaṃkamitvā Pakudhena Kaccāyena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam antaṃ nisīdiṃ. Ekam antaṃ nisinno kho ahaṃ bhante Pakudhaṃ Kaccāyanaṃ etad avoca: "Yathā nu kho imāni bho Kaccāyana puthu-sipp-âyatanāni seyyathīdaṃ hatthâdaṃ hatthârohā. . . [pe § 16]. . . Sakkā nu bho Kaccāyana evam eva diṭṭhe 'va dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetun ti ?"

25. Once I went to Pakudha Katyayan; And after exchanging with him the greetings and compliment of friendship and courtesy. I seated myself beside him, and put to him the same question as I have now put, Lord, to you. There are, Sir, a number of oridary crafts mahent, horsemen................(P-16) and what so ever other of like kind there may be. All these enjoy, in this very world, the visible fruits of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They keep up gift, the object of which is gain on high, to recluses and Brahmans,– gift that lead to rebirth in heaven, that redound to happiness, and have bliss as their result. Can you, Sir, declare to me any such immediate fruit, visible in this very world, of the life of a recluse?

26. 'Evaṃ vutte bhante Pakudho Kaccāyano maṃ etad avoca: "satt' ime mahā-rāja kāyā akaṭā akaṭa-vidhā animmitā animmātā vañjhā kūaṭṭhā esikaṭṭhāyiṭṭhitā. Te na iñjanti na viparinamanti[1] aññamaññaṃ vyābādhenti nâlaṃ aññamaññassa sukhāya vā dukkhāya vā sukha-dukkhāya vā. Katame satta ? Paṭhavi-kāyo āpo-kāyo tejo-kāyo vāyo-kāyo sukhe dukkhe jīva-sattame. Ime satta kāyā akaṭā akaṭa-vidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā. Te na iñjanti na vipariṇamanti na aññam-aññaṃ vyābādhenti[2] nâlaṃ aññam-aññassa sukhāya vā dukkhāya vā sukha-dukkhā vā. Tattha n' atthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yo pi tiṇhena satthena sīsaṃ chindati na koci jīvitā voropeti, sattannaṃ yeva[3] kāyānam antarena sattha-vivaraṃ[4] anupatatīti.[5]"

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1. Bp Gr viparināmenti.
2. Bp Gr byāpādenti.
3. Bp Gr tveva.
4. Bp Gr sattaṃ vivaraṃ.
5. *All MSS.* anupataptīti.

26. 'When, one day, I had thus asked Pakudha Katyāyana, he said : "The following seven things, O king, are neither made nor commanded to be made, neither created nor caused to be created, they are barren (so that nothing is produced out of them), stedfast as a mountain peak, as a pillar firmly fixed. They move not, neither do they vary, they trench not one upon another, nor avail aught as to ease or pain or both. And what are the seven ? The four elements— earth, water, fire, and air—and ease, and pain, and the soul as a seventh. So there is neither slayer nor causer of slaying, hearer or speaker, knower or explainer. When one with a sharp sword cleaves a head in twain, no one thereby deprives any one of life, a sword has only penetrated into the interval between seven elementary .substances."

'Thus, Lord, did Pakudha Katyāyana, when asked what was the immediate advantage in the life of a recluse, expound the matter by expounding something else.

27. Itthaṃ kho me bhante Pakudho Kaccāyano sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samño aññena aññaṃ vyākāsi. Seyyathā pi bhanto ambaṃ vā puṭṭho labujaṃ vyākareyya labujaṃ vā puṭṭho ambaṃ vyākareyya, evam eva kho me bhante Pakudho Kaccāyano sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno aññena aññaṃ vyākāsi. Tassa mayhaṃ bhante etad ahosi : "Kathaṃ hi nāma mādiso samaṇā vā brāhmaṇā vā vijite vasantaṃ apasāde-tabbaṃ maññeyyâti?" So kho ahaṃ bhante Pakudhassa Kaccāyanassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano anattamana-vācaṃ anicchāretvā tam eva vācaṃ anuganhanto anikkuj-janto uṭṭhāy' āsanā pakkāmiṃ.

28. 'Ekaṃ idâhaṃ bhante samayaṃ yena Nigaṇṭho Nāta-putto[1] ten' upasaṃkamiṃ, upasaṃkamitvā Nigaṇṭhena Nāta-puttena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam antaṃ nisīdiṃ. Ekam antaṃ nisinno kho ahaṃ bhante Nigaṇṭhaṃ Nāta-puttaṃ etad avoca : "Yathā nu kho imāni bho Aggi-vessana puthu-sippâyatanāni seyyathīdaṃ hatthârohā. . . Sakkā nu kho bho Aggi-vessana evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña - phalaṃ paññāpetun ti ?"

1. B[p] Gr Nāṭa ; S[cd] Nātha.

27-28. 'When, one day, I had thus asked the Nigantha of the Nāta clan, he said: "A Nigantha, O king (a man free from bonds), is restrained with a fourfold self-restraint. He lives restrained as regards all water; restrained as regards all evil; all evil has he washed away; and he lives suffused with the sense of evil held at bay. Such is his fourfold self-restraint. And since he is thus tied with this fourfold bond, therefore is he, the Nigantho (free from bonds), called Gatatto (whose heart has gone; that is, to the summit, to the attainment, of his aim) Yatatto (whose heart is kept down ; that is, is under command), and Thitatto (whose heart is fixed)[1]."

'Thus, Lord, did the Nigantha of the Nāta clan, when asked what was the immediate advantage in the life of a recluse, expound his theory of the fourfold bond.

29. 'Evaṃ vutte bhante Nigaṇṭho Nāta-putto maṃ etad avoca : "Idha mahā-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Kathañ ca mahā-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti ? Idha mahā-rāja nigaṇṭho sabba-vārī-vārito ca hoti, sabba-vārī-yuto[2] ca, sabba-vārī-dhuto ca, sabba-

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1. The series of riddles in this difficult passage is probably intended to be an ironical imitation of the Nigantha's way of talking. Gogerly has caught the general sense fairly enough, but his version is very free, and wrong as to two of the words, and it gives no idea of the oracular form in which the original is couched. Burnouf's rendering is quite wide of the mark.
The first of the 'Four Restraints' is the well-known rule of the (rains not to drink cold water, on the ground that there are ' fouls' in it. See the discussion in the Milinda (II, 85-91 of my translation).

Professor Jacobi ('Gaina-Sūtras,' II, xxlii) thinks the 'Four Restraints' are intended to represent the four vows kept by the followers of Parsva. But this surely cannot be so, for these vows were quite different.
2. S[c]yato ; B[p] Gr yutto.

vārī-phuṭṭho[1] ca. Evaṃ kho maha-rāja nigaṇṭho cātu-yāma-saṃvara-saṃvuto hoti. Yato kho mahā-rāja nigaṇṭho evaṃ cātu-yāma-saṃvara-saṃvuto hoti, ayaṃ vuccati mahā rāja nigaṇṭho gatatto ca[2] yatatto ca thitatto câti."

30. Itthaṃ kho me bhante Nigaṇṭho Nāta-putto sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno cātu-yāma-saṃvaraṃ vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujam vyākareyya labujaṃ vā puṭṭho ambam vyākareyya, evam eva kho bhante Nigaṇṭho Nataputto sandiṭṭhikaṃ sāmañña - phalaṃ puṭṭho samāno cātu-yāma-saṃvaraṃ vyākāsi. Tassa mayhaṃ bhante etad ahosi : " Kathaṃ hi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyâti ?" So kho ahaṃ bhante Nigaṇṭhassa Nātaputtassa bhāsitaṃ n' eva bhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano anattamana-vācaṃ anicchāretvā tam eva vācaṃ anugaṇ-hanto anikkujjanto uṭṭhāy' āsanā pakkāmiṃ.

31. 'Ekam idâhaṃ bhante samayaṃ yena Sañjayo Belaṭṭhi[3] putto ten' upasaṃkamiṃ, upasaṃkamitvā Sañjayena Belaṭṭha-puttena saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam antaṃ nisīdiṃ. Ekam antaṃ nisinno kho ahaṃ bhante Sañjaya puthu-sip-pâyatanāni seyyathīdaṃ hatthârohā. . . [pe § 16]. . . Sakkā nu kho bho Sañjaya evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetun ti ?"

31. 'When, one day, I had thus asked Sañjaya of the Belattha clan, he said : "If you ask me whether there is another world—well, if I thought there were, I would say so. Buț I don't say so. And I don't think it is thus or thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither

1. S^{cd} puṭṭho ; S^{mt} puṭo ; B^{p} phuṭo ; Gr phuṭṭho (*See* § 76 *foll. and especially* § 80, *and comp.* M.i. 377).
2. S^{cmt} kha (!).
3. S^{cd} Bellaṭṭhi ; B^{p} Gr Belaṭṭha.

is, nor is not, another world. And if you ask me about the beings produced by chance; or whether there is any fruit, any result, of good or bad actions; or whether a man who has won the truth continues, or not, after death—to each or any of these questions do I give the same reply[1]."

32. 'Evaṃ vutte bhante Sañjayo Belaṭṭhi-putto mametad avoca : " 'Atthi paro loko' ti iti ce taṃ pucchasi, 'atthi paro loko' ti iti ce me assa, 'atthi paro loko' ti iti te naṃ vyākareyyaṃ. Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no. 'N'atthi paro loko' ? ti. . . pe. . . 'Atthi can' atthi ca pato loko ? N'ev' atthi na n' atthi paro loko ?—Atthi sattā opapātikā ? N' atthi sattā opapātikā ? Atthi ca n' atthi ca sattā opāpātikā ? N' ev' atthi na n' atthi sattā opapātikā ?—Atthi sukaṭa-dukkaṭānaṃ kammānaṃ phalaṃ vi-pāko ? N' atthi sukaṭa-dukkaṭānaṃ kammānaṃ phalaṃ vipāko ? N'ev' atthi na n' atthi sukaṭa-dukkaṭānaṃ kammānaṃ phalaṃ vipāko ? — Hoti Tathāgato param maraṇā, na hoti Tathāgato param maraṇā ? Hoti ca na hoti ca Tathāgato param maraṇā ? N' eva hoti na na hoti Tathāgato param maraṇā ?' ti iti ce maṃ pucchasi, 'n' eva hoti na na hoti Tathāgato param maraṇā' ti iti ce me assa, 'N' eva hoti na na hoti Tathāgato param maraṇā' ti iti te naṃ vyākareyyaṃ. Evam pi me no. Tathā ti pi me no. Aññathā ti pi me no. No ti pi me no. No no ti pi me no ti."

33. 'Itthaṃ kho me bhante Sañjayo Belaṭṭhi-putto sandiṭṭhkaṃ sāmañña-phalaṃ puṭṭho samāno vikkhepaṃ vyākāsi. Seyyathā pi bhante ambaṃ vā puṭṭho labujaṃ vyākareyya labujaṃ vā puṭṭho ambaṃ vyākareyya, evam eva kho me bhante Sañjayo Belaṭṭhi-puṭṭhi-puṭṭho sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno vikkhepaṃ vyākāsi. Tassa mayhaṃ .bhante etad ahosi : "Ayañ ca imesaṃ samaṇa-brāhmaṇānaṃ sabba-bālo sabba-mūḷho. Kathaṃ hi nāma

1. The text repeats the whole paragraph put above (p. 27 of the text) into 'the mouth of the Ee!-wriggler.

sandiṭṭhikaṃ sāmañña-phalaṃ puṭṭho samāno vikkhepaṃ vyākarissatīti ?" Tassa mayhaṃ bhante etad ahosi : "Kathaṃ hi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyāti ?" So kho ahaṃ bhante Sañjayassa Belaṭṭhi-puttassa bhāsitaṃ n' eva abhinandiṃ na paṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano anattamana-vācaṃ anicchāretvā tam eva vācaṃ anuggaṇhanto anikkujjauto utthāy' āsanā pakkāmiṃ

32-33. 'Thus, Lord, did Sañgaya of the Belattha clan, when asked what was the immediate advantage in the life of a recluse, show his manner of prevarication. And to him, as to all the others, I expressed neither approval nor dissatisfaction, but neither accepting nor rejecting what was said, I arose from my seat, and departed thence[1].

34. 'So haṃ bhante Bhagavantam pi pucchāmi : "Yathā nu kno imani bhante puthu-sippâyatanāni—sey-yathīdaṃ hatthârohā assârohā rathikā dhanuggahā celakā calakā piṇḍa-dāvikā uggārājaputtā pakkhandino mahā-nāgā sūrā ca,,a-yodhino dāsaka-puttā āḷārikā kappakā nahāpakā sudā mālā-kālā rajakā pesa-kārā naḷa-kārā kum-bha-kārā gaṇakā muddikā yāni vā pan' aññāni pi evaṃ-gatāni puthu-sippāyatanāni,—te diṭṭh' eva dhamme san-diṭṭhikaṃ sippa-

1. Of these six teachers Pūrana denies the evil Karma in a bad act and *vice versa;* Agita, in preaching annihilation at death, shuts out the possibility of any effect to be worked by Karma; and Makkhali rejects both Karma and its effect. The theory of Pakudha seems to exclude responsibility; the Nigantha simply begs the question, by asserting that a Nigantha has attained the end; and Sañgaya gives no answer at all.

   The only one of these six theories of life on which independent evidence is at present accessible is that of the Nigantha (the Gain theory). But no attempt has yet been made to summarise it, or set it out in a manner intelligible to Western readers. It is very much to be hoped that this want may soon be supplied by one or other of the excellent scholars familiar with the texts.

phalaṃ upajīvanti, te tena attānaṃ sukhenti pīṇenti mālā-pitaro sukhenti pīṇenti putta-dāraṃ sukhenti pīṇenti mittâmacce sukhenti pīṇenti samaṇa-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpenti sovaggikaṃ sukha-vipākaṃ sagga-saṃvattanikaṃ. Sakkā nu kno me bhante evam eva diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetun ti ?'

'Sakkā nu kho mahā-rāja. Tena hi mahā-rāja taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ[1] vyākareyyāsi.

34. 'And now, Lord, I put the same question to the Blessed One. Can you show me any immediate fruit, in this world, of the life of a recluse, such as those who follow each of the occupations I have mentioned are, each of them, able to show ?'

'I can, O king. And to that end I would fain put a question to you. Answer it as you may think most fit.

35. 'Taṃ kiṃ maññasi mahā-rāja ? Idha te assa puriso dāso kamma-karo pubbuṭṭhāyī pacchā-nipātī kiṃ-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako.[2] Tassa evam assa : "Acchariyaṃ vata bho abbhutaṃ vata bho puññānaṃ gati puññānaṃ vipāko. Ayaṃ hi rājā Māgadho Ajātasattu. Vedehi-putto manusso, aham pi manusso. Ayuṃ hi rājā Māgadho Ajātasattu Vedehi-putto pañcahi kāma-guṇehi samappito samaṅgi-bhūto paricāreti devo maññe, aham pan' amhi 'ssa dāso kamma-karo pubbuṭṭhāyī pacchā-nipātī kiṃ-kāra-paṭissāvī manāpa-cārīpiya-vādī mukhullokako. So vat' assâhaṃ puññāni karey-yaṃ Yan nūnâhaṃ kesa-massuṃ ohāretvā kāsayāni vat-thāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan ti." So aparena samayena kesa-massuṃ ohāretvā kāsāyāni vat-thāni acchādetva agārasma anagariyaṃ pabbajoyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya manasā saṃvuto

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1. B^p Gr taṃ (*below* § 37 B^p naṃ).
2. B^p Gr ullokiko (*three times*).

vihareyya ghāsacchā-dana-paramatāya santuṭṭho paviveke. Taṃ[1] ce te purisā evam āroceyyuṃ : "Yagghe deva jāneyyāsi yo te puriso dāso kammakaro pubbuṭṭhāyī pacchā-nipātī kiṃ-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako, so deva kesa-massuṃ ohāretvā kāsāyāni vatthāhi acchādetvā agārasmā anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena saṃvuto viharati vācāya saṃvuto viharati manasā saṃvuto viharati ghāsacchādana-paramatāya san-tuṭṭho abhirato paviveke ti." Api nu tvaṃ evaṃ vadey-yāsi: "Etu me bho so puriso, punad eva hotu dāso kam-ma-karo pubbuṭṭhāyī pacchā-nipātī kiṃ-ma-karo pubbuṭṭhāyī pacchā-nipātī kiṃ-kāra-paṭissāvī manāpa-cārī piya-vādī mukhullokako ti ?" '

35. 'Now what do you think, O king. Suppose among the people of your household there were a slave who does work for you, rises up in the morning before you do and retires later to rest, who is keen to carry out your pleasure, anxious to make himself agreeable in what he does and says, a man who watches your every look. Suppose he should think, "Strange is it and wonderful, this issue of meritorious deeds, this result of merit! Here is this king of Mngadha, Agātasattu, the son of the Videha princess—he is a man, and so am I. But the king lives in the full enjoyment and possession of the five pleasures of sense—a very god, methinks—and here am I a slave, working for him, rising before him and retiring later to rest, keen to carry out his plea sure, anxious to make myself agreeable in deed and word, watching his very looks. Would that I were-like him, that I too might earn merit. Why should not I have my hair and beard shaved off, and don the yellow robes, and going forth from the household state, renounce the world ?" And suppose, alter a time, he should do so. And having been admitted into an Order, should dwell restrained in act and word and thought, content with mere food and shelter, delighting in solitude. And suppose your people should

1. *All MSS.* m.

tell you of this, saying: "If it please your majesty, do you know that such a one, formerly your slave, who worked for you, and so on (all as before) has now donned the yellow robes, and has been admitted into an Order, and dwells restrained, content with mere food and shelter, delighting in solitude?" Would you then say : "Let the man come back ; let him become a slave again, and work for me"?'

36. 'No h' etaṃ bhante. Atha kho naṃ mayam eva abhivādeyyāma pi paccuṭṭheyyāme pi āsanena pi nimanteyyāma abhinimanteyyāma pi naṃ cīvara-piṇḍapāta-senāsana-gilāna-paccaya-bhesajja-parikkhārehi dhammi-kam pi 'ssa rakkhāvaraṇa-guttiṃ saṃvidaheyyāmâti.'

'Taṃkim maññasi, mahā-rāja ? Yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmañña-phalaṃ, no vā ti ?'

'Addhā kho bhante evaṃ sante hoti sandiṭṭhikaṃ sāmañña-phalan ti.'

'Idaṃ kho te mahā-rāja mayā paṭhamaṃ diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññattan ti.'

36. 'Nay, Lord, rather should we greet him with reverence [61], and rise up from our seat out of deference towards him, and press him to be seated. And we should have robes and a bowl, and a lodging place, and medicine for the sick—all the requisites of a recluse—made ready, and beg him to accept of them. And we should order watch and ward and guard to be kept for him according to the law.'

'But what do you think, O king. That being so, is there, or is there not, some fruit, visible in this world, of the life of a recluse?'

'Certainly, Lord, that is so.'

'This then, O king, is the first kind of the fruit, visible in this world, which I maintained to arise from the life of a recluse.'

37. 'Sakkā pana bhante aññam pi evam eva diṭṭh' eva dhamme sandiṭṭthikaṃ sāmañña-phalaṃ paññāpetun ti ?'

'Sakkā mahā-rāja. Tena hi mahā-rāja taṃ yev' ettha paṭipucchissāmi, yathā te kahameyya tathā naṃ vyākreyyāsi.

Taṃ kim maññasi mahā-rāja ? Idha te assa puriso kassako gahapatiko kāra-kārako rāsi-vaḍḍhako. Tassa evam assa: "Acchariyaṃ vata bho abbutaṃ vata bho. Ayaṃ hi rājā Magadho Ajātasattu Vedehi-putto manusso, aham pi manusso. Ayaṃ hi rājā Māgadho Ajātasattu Vedehi-putto pañcahi kāmaguṇehi samappito samaṅgi-bhūto paricāreti devo maññe, aham pan' amhi 'ssa kassako gahapatiko kāra-kārako rāsi-vaḍḍhako. So v'assáhaṃ puññāni kareyyaṃ. Yan nunâhaṃ kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan ti." So aparena samayena appaṃ vā bhoga-kkhandhaṃ pahāya mahantaṃ vā bhogā-kkhandhaṃ pahāya, appam vā ñāti-parivaṭṭaṃ pahāya mahantaṃ vā ñāti-parivaṭṭaṃ pahāya kesa-massuṃ ohā-retvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya manasā-saṃvuto vihareyya ghāsacchādana-paramatāya santuṭṭho abhirato paviveke. Taṃ ce te purisā evam āroceyyuṃ : "Yagghe deva jāneyyāsi, yo te puriso kassako gahapatiko kāra-kārako rāsi-vaḍḍhako, so deva kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pab-bajito. So evaṃ pabbajito samāno kāyena saṃvuto viharatio vācāya saṃvuto viharati manasā saṃvuto viharati ghāacchādana-paramatāya santuṭṭho abhirato paviveke ti." Api nu tvaṃ vadeyyāsi : "Etu me bho so puriso, punad eva hotu kassako gahapatiko kāra-kārako rāsi-vaḍḍhako ti ?"

37. 'Can you, Lord, show me any other fruit, visible in this world, of the life of a recluse ?'

' I can, O king. And to that end I would fain put a question, etc. [as before, to the end of § 36, the case now put being that of a free man who cultivates his land, a householder, who pays taxes and thus increases the king's wealth, but gives up his little property and his position in his clan, and enters an Order.]'

38. 'No h' etaṃ bhante. Atha kho naṃ mayam eva abhivadeyyāma pi paccuṭṭheyyāma pi āsanena pi nim-

anteyyāma abhinimanteyyāma pi naṃ cīvara-piṇḍapāta-senâsana-gilāna-paccaya-bhesajja-parikkhārehi dhammi-kam pi 'ssa rakkhā-varaṇa-guttiṃ saṃvidaheyyāmâti.'

'Taṃ kim maññasi mahā-rāja ? Yadi evaṃ sante hoti vā sadiṭṭhikaṃ sāmañña-phalaṃ, no vā ti ?'

'Addhā kho maṃ bhante evaṃ sante hoti sandiṭṭhi-kaṃ sāmañña-phalan ti.'

'Idaṃ kho te mahā-rāja dutiyaṃ diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññattan ti.'

39. 'Sakkā pana bhante aññam pi diṭṭh' eva dhamme sandiṭṭhikaṃ sāmañña-phalaṃ paññāpetuṃ imelti sandiṭṭhikehi sāmaññā-phalehi abhikantatarañ ca paṇītatarañ câti ?'

'Sakkā mahā-raja. Tena hi mahā-rāja suṇoni sād-hukaṃ manasikarohi bhāsissāmīti.'

'Evaṃ bhante' ti kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavato paccassosi. Bhagavā etad avoca :

39. 'Can you, Lord, show me any other fruit, visible in this world, of the life of a reclase, a fruit higher and sweeter than these?'

'I can, O king. Give ear therefore, O king, and give good heed, and I will speak.

40.[1] 'Idha mahā-rāja Tathā gato loke uppajjati, arahaṃ sammā-samabuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇa-brāmaṇiṃ pajaṃ sadeva-manussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādi-kalyāṇaṃ majjhe kalyāṇaṃ pariyo-sāna-kalyāṇaṃ sâtthaṃ[2] savyañjanaṃ, kevala-paripuṇ-ṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

40. 'Suppose, O king, there appears in the world one who

1. *For the Sanskrit of this and following* §§ *see* Mahāvastu i. 332-4.
2. B^p satthaṃ sabyñjanaṃ

has won the truth, an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, who knows all worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe,—including the worlds above of the gods, the Brahmas, and the Māras, and the world below with its recluses and Brahmans, its princes and peoples,—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity[1].

41. 'Taṃ dhammaṃ suṇāti gahapati vā gahapati-putto vā aññatarasmiṃ vā kulu paccājāto.[2] So taṃ dhammaṃ sutvā Tathāgate saddhaṃ paṭilabhati. So tena saddhā-paṭilābhena samannāgato iti paṭisaṃcikkhati : " Sambādho gharâvāso rajo[3]-patho, abbhokāso pabbajjā. Na idaṃ[4] sukaraṃ agāraṃ ajjhāvasatā ekanta-paripuṇṇaṃ ekanta-parisuddhaṃ saṃkha-likhitaṃ brahmacariyaṃ carituṃ. Yan nunāhaṃ kesa-massauṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan ti." So aparena samayena appaṃ vā bhoga-kkhandhaṃ pahāya mahantaṃ vā bhoga-kkhandhaṃ pahāya, appaṃ va ñāti-parivaṭṭaṃ pahāya mahantaṃ vā ñāti-parivaṭṭaṃ pahāya, kesa-massuṃ ohāretva kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

41. 'A householder[5] or one of his children, or a man of

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1. Buddhaghosa applies these last two adjectives to the truth, not to the life. But it seems more in accord with the next paragraph to refer them to the life.
2. B^{p} pacchājāto ; Gr pacchāto.
3. B^{p} rāja (*as* S^{ct} *at* D. xiii. 47).
4. S^{c} B^{p} Gr nayidaṃ.
5. Gahapati, which Buddhaghosa takes here in the sense of peasant, tyot.

inferior birth in any class listens to that truth ; and on hearing it he has faith in the Tathāgata (the one who has found the truth); and when he is possessed of that faith, he considers thus within himself:

' "Full of hindrances is household life, a path for the dust of passion. Free as the air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its bright perfection ! Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from the household life into the homeless state."

'Then, before long, forsaking his portion of wealth, be it great or small, forsaking his circle of relatives, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.

42. 'Evaṃ pabbajito samāno pātimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhati sikkhāpadesu kāya-kamma-vacī-kammena samannāgato kusalena pari-suddhâjīvo sīla-sampanno indriyesu gutta-dvāro[1] sati-sampajaññena samannāgato santuṭṭho.

42. 'When he has thus become a recluse he lives self-restrained by that restraint that should be binding on a recluse[2]. Uprightness is his delight, and he sees danger in the least of those things he should avoid. He adopts, and trains himself in, the precepts. He encompasses himself with good deeds in act and word. Pure are his means of livelihood, good is his conduct, guarded the door of his senses. Mindful and self-possessed he is altogether happy.

43. 'Kathañ ca mahā-rāha bhikkhu sīla-sampanno hoti?

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2. B[P] Gr *add* bhojane mattaññu.
3. Pātimokkha-samvara-samvuto. Buddhaghosa, I think, takes this to mean 'restrained according to the rules of the Pātimokkha.'

Idha mahā-rāja bhikkhu pāṇātipātaṃ pahāya pāṇâtipātā paṭivirato hoti, nihita-daṇḍo nihita-sattho lajjī dayâpanno sabba-pāṇa-bhūta-hitānukampī viharati. Idam pi 'ssa hoti sīlasmiṃ.

'Adinnâdānaṃ pahāya adinnâdānā paṭivirato hoti dinnâdāyī dinna-pāṭikaṅkhī athenena suci-bhūtena attanā viharati. Idam pi 'ssa hoti sīlasmiṃ.

'Abrahmacariyaṃ pahāya brahmacārī hoti ārā-cārī virato methunā gāma-dhammā. Idam pi 'ssa hoti sīlasmiṃ.

43. 'And how, O king, is his conduct good ?

'In this, O king, that the Bhikshu, putting away the killing of living things, holds aloof from the destruction of life. The cudgel and the sword he has laid aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.

'This is part of the goodness that he has.

[Here follow the whole of the Silas (the paragraphs on minor morality), in the words already translated above in the Brahma-gāla Sutta, §§ 8 to 27. Only for 'Gotama the recluse' one should read 'the Bhikshu'; and alter in each case the words of the refrain accordingly.]

44. 'Musā-vādaṃ pahāya musā-vādā paṭivirato Samaṇo Gotamo sacca-vādī sacca-sandho theto paccayiko avisaṃvādako lokassa. Idam pi'ssa hoti sīlasmiṃ.

'Pisuṇā - pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ va sandhā sahitānaṃ va anuppādātā samaggârāmo samagga-rato samagga-nandī samagga-karaṇiṃ vācam bhāsitā. Idam pi 'ssa hoti sīlas-miṃ.

'Pharusā-vāvaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇa-sukhā pemanīyā hada-yaṃgamā pori bahujana-kantā bahujana-manāpā tathā-rūpiṃ vācam bhāsitā hoti. Idam pi 'ssa hoti sīlas-miṃ.

'Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kāla-vādī bhūta-vādī attha-vādī dhammavādī vinaya-vādī, nidhānavatiṃ vācam bhāsitā kālena sāpadesaṃ pariyan-tavatiṃ attha-saṃhitaṃ. Idam pi 'ssa hoti silasmiṃ.

45. 'Bījagāma-bhūtagāma-samārambhā paṭivirato hoti. Eka-bhattiko hoti rattûparato, virato vikāla bhojanā. Nacca-gīta-vādita-visūka-dassanā paṭivirato hoti. Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā paṭi-virato hoti. Uccāsayana-mahāsayanā paṭivirato hoti. Jātarūpa-rajata-paṭiggahaṇā paṭivirato hoti. Āmaka-dhañ-ña-paṭiggahaṇā paṭivirato hoti. Āmaka-maṅsa-paṭigga-haṇā paṭivirato hoti. itthi-kumārika-patiggahaṇā paṭi-virato hoti. Dāsi-dāsa-paṭiggahaṇā paṭivirato hoti. Ajeḷaka-paṭiggahaṇā paṭivirato hoti. Kukkuṭa-sūkara-paṭigghaṇā paṭivirato hoti. Hatthi-gavâssa-vaḷavā-paṭigga-haṇā paṭivirato hoti. Khetta-vatthu-paṭiggahaṇā paṭivirato hoti. Dūteyya-pahiṇa-gamanânuyogā paṭivirato hoti. Kaya-vikkayā paṭivirato hoti. Tulākūṭa-kaṅsakūṭa-māna-kūṭā paṭivirato hoti. Ukkoṭana-vañcana-nikati-sāci-yogā paṭivirato hoti. Chedana-vadha-bandhana-viparāmosa-ālopa-sahasâkārā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

46. 'Yathāva pan' eke bhonto samaṇa-brāhmaṇā sad-dhā-deyyāni bhojanni bhuñjitvā te evarūpaṃ bījagāma-bhū-tagāma-samārambhaṃ anuyuttā viharanti—seyyathīdaṃ mūla-bijam khandha-bījaṃ phalu-bījaṃ agga-bījaṃ bīja-bijam eva pañcamaṃ—iti evarūpā bījagāma-bhūtagāma-samārambhā pativirato hoti. Idam pi 'ssa hoti silasmiṃ.

47. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhi-kara-paribhogaṃ anuyuttā viharanti—seyyathīdaṃ anna-sannidhiṃ pāna-sannidhiṃ vattha-sannidhiṃ yāna-sannidhiṃ sayana-sannidhiṃ gandha-sannidhiṃ āmisa-sannidhiṃ—iti vā iti evarūpā sannidhi-kāra-pribhogā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

48. ' "Yathā va pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhūñjitvā te evarūpaṃ visūka-

dassanaṃ anuyuttā viharanti—seyyathīdaṃ naccaṃ gītaṃ vāditam pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ kumbhathūṇaṃ Sobha - nagarakaṃ - vaṅsaṃ dhopanaṃ hatthiyuddhaṃ assa - yuddhaṃ mahisa-yud-dhaṃ usabha-yuddhaṃ aja - yuddhaṃ meṇḍaka-yud-dhaṃ kukkuṭa-yuddhaṃ vaṭṭaka-yuddhaṃ daṇḍa-yuddhaṃ muṭṭhi-yuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senā - byūhaṃ anīka - dassanaṃ — iti vā iti evarūpā visūka-dassanā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

49. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpaṃ jūta-pamāda-ṭṭhānânuyogaṃ anuyuttāviharanti—seyyathīdaṃ aṭṭha-padam dasa-padaṃ ākāsaṃ parihāra-pathaṃ santikaṃ khalikaṃ ghaṭikaṃ salāka-hatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ mokkhacikaṃ manesikaṃ yathā-vajjaṃ—iti vā iti evarūpā jūta-pamāda-ṭṭhānânuyogā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

50. 'Yathā va pan' eke bhonto samaṇa - brāhmaṇā saddhā-deyyāni bhojanāni bhuññitvā te evarūpam uccā-sayana-mahāsayanaṃ anuyuttā viharanti—seyyathīdaṃ āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ udda-lomiṃ ekanta-lomiṃ kaṭṭhissaṃ koseyyaṃ kuttakaṃ hatthattharaṃ assattharaṃ rathattharaṃ ajinappaveṇiṃ kadali-miga-pavara-paccattharaṇaṃ sa-uttara-cchadaṃ kadali-miga-pavara-paccattharaṇaṃ sa-uttara-ccadaṃ ubhato-lohitakûpadhānaṃ—iti vā iti evarūpā uccāsayana-mahāsayanā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

51. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyānī bhojanāni bhuñjitvā te evarūpaṃ maṇḍana-vibhūsanaṭṭhānânuyogaṃ anuyuttā viharanti—seyyathī-daṃ ucchādanaṃ parimaddanaṃ nahāpanaṃ sambāhanaṃ ādasaṃ añjanuṃ mālā-vilepanaṃ mukha-cuṇṇakaṃ mukhâlepanaṃ hattha-bandhaṃ sikhā-bandhaṃ daṇḍa-kaṃ nāḷikaṃ khaggaṃ chattaṃ citrupahanaṃ uṇhnaṃ maṇiṃ vāla-vījaniṃ odātāni

vatthāni dīgha-dasāni—iti vā iti evarūpā maṇḍana-vibhūsanaṭṭhānânuyogā paṭvirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

52. 'Yathā vā pan' eke bhonto samaṇa - brāmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tir-acchāna-kathaṃ anuyuttā viharanti—seyyathīdaṃ rāja-kathaṃ cora-kathaṃ mahāmatta-kathaṃ senā-katthaṃ bhaya-kathaṃ mahāmatta-kathaṃ senā-kathaṃ bhaya-kathaṃ yuddha-kathaṃ anna-kathaṃ pāna-kathaṃ vattha-kathaṃ sayana-kathaṃ mālā-kathaṃ gandha-kathaṃ ñāti-kathaṃ yāna-kathaṃ gāma-kathaṃ nigama-kathaṃ nagara-kathaṃ janapada-kathaṃ itthi-kathaṃ [purisa-kathaṃ] sūra-kathaṃ visikhā-kathaṃ kumbhaṭṭhāna-kathaṃ pubba-peta-kathaṃ nānatta-kathaṃ lokakkhāyi-kaṃ samuddakkhāyikaṃ itibhavâbhava-kathaṃ—iti vā iti evarūpāya tiracchāna-kathāya paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

53. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuññitvā te evarūpaṃ viggāhika-kathaṃ anuyuttā viharanti—seyyathīdaṃ : "Na tvaṃ imaṃ dhamma-vinayaṃ ājānāsi, ahaṃ imaṃ dhamma-vinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhamma-vinayaṃ ājānissasi ?—Micchā-paṭipanno tvam asi, abam asmi sammā-paṭipanno —Sahitam me, asahitan te—Pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca—Aviciṇṇan te viparāvattaṃ—Āropito te vādo, niggahīto 'si—Cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti"—iti vā iti evarūpāya viggāhika-kathāya paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

54. 'Yathā vā pan' eke bhonto samaṇa - brāhmaṇā saddhā-deyyāni bhojanāni bhuññitvā te evarūpaṃ dūteyya-pahiṇa-gamanânuyogaṃ anuyuttā viharanti—seyyathīdaṃ gahapatikānaṃ kumarānam— 'Idhagaccha, amutrâgaccha, idaṃ hara, amutra idaṃ āharâti—iti vā iti evarūpā dūteyya-pahiṇa-gamanânuyogā paṭivirato. hoti. Idam pi 'ssa hoti silasmiṃ.

55. 'Yathā va pan' eke bhonto samaṇa - brāhmaṇā saddhā-deyyāni bhojānāni bhuñjitvā te kuhamā ca honti lapakā ca nemittikā ca nippesikā ca lābhena ca lābhaṃ nijigiṃsitāro—

iti evarūpā kuhana-lapanā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

56. 'Yathā vā pan' eke bhonto samaṇa-samaṇ-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ aṅgaṃ nimittaṃ uppādaṃ supinaṃ lakkhaṇaṃ mūsikācchinnaṃ aggi-homaṃ dabbi-homaṃ thusa-homaṃ kaṇa-homaṃ taṇḍula-homaṃ sappi-homaṃ tela-homaṃ mukha-homaṃ lohita-homaṃ aṅga-vijjā vatthu-vijjā khatta-vijjā siva-vijjā bhūta-vijjā bhūri-vijjā ahi-vijjā visa-vijjā vicchika-vijjā mūsika-vijjā sakuṇa-vijjā vāyasa-vijjā pakkajjhānaṃ sara-parittānaṃ miga-cakkaṃ—iti vā iti evarūpāya tiracchāna-vijjāya paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

57. 'Yathā vā pan' eke bhonto samaṇa - brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ maṇī-lakkhaṇaṃ daṇḍa-lakkhaṇaṃ vattha-lakkhaṇaṃ asi-lakkhaṇaṃ usu-lakkhaṇaṃ dhanu-lakkhaṇaṃ āyudha-lakkhaṇaṃ itthi-lakkhaṇaṃ purisa-lakkhaṇaṃ kumāra-lakkhaṇaṃ kumāri-lakkhaṇaṃdāsa-lakkhaṇaṃ dāsi-lakkhaṇaṃ hatthi-lakkhaṇaṃassa-lakkhaṇaṃ mahisa-lakkhaṇaṃ usabha-lakkhaṇaṃ go-lakkhaṇaṃ aja-lakkhaṇaṃ meṇḍa-lakkhaṇaṃkukkuṭa-lakkhaṇaṃ vaṭṭaka-lakkhaṇaṃ godhā-lakkhaṇaṃ kaṇṇikā-lakkhaṇaṃ kacchapa-lakkhaṇaṃ miga-lakkhaṇaṃ—iti vā iti evarūpāya tiracchāna-vijjāya paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

58. 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjivena jīvikaṃ kappenti—seyyathīdam "Raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati—Abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati—Bāhirānaṃ raññaṃ upayānam bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati—Abbhantarānaṃ raññaṃ jayo bhavissati, bāhiranaṃ raññaṃ parājayo bhavissati—Bāhi. rānaṃ raññṃ jayo bhavissati, abbhantarānaṃ raññaṃ

parājayo bhavissati—Iti imassa jayo bhavissati, imassa parajayo bhavissati" iti va iti evarupaya tiracchana vijjāya micchâjīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

59. Yatthā vā pan' eke bhonto samaṇa - brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracechāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ "Canda-ggāho bhavissati, suriya-ggāho bhavisati, nakkhatta-ggāho bhavisati. Candima-suriyānaṃ patha-gamanaṃ bhavissati, candima-suriyānaṃ uppatha - gamanaṃ bhavissati, nakkhattānaṃ patha-gamanaṃ bhavissati, nakkhattānaṃ uppatha-gamanaṃ bhavissati. Ukkā-pāto bhavissati. Disā-ḍāho bhavissati. Bhūmi-cālo bhavissati. Deva-dundubhi bhavissati. Candima-suriya-nakkhattā-naṃ uggamanaṃ ogamanaṃ saṃkilesaṃ vodānaṃ bhavissati. Evaṃ-vipāko canda-ggāho bhavissati, evaṃ-vipāko suriya-ggāho bhavissati, evaṃ-vipāko nakkhatta-ggāho bhavissati, evaṃ-vipāko candima-suriyānaṃ patha-gamanaṃ bhavissati, evaṃ-vipāko candima-suriyānaṃ uappatha-gamanaṃ bhavissati evaṃ-vipāko nakkhattānaṃ patha-gamanaṃ bhavissati, evaṃ vipāko nakkhattānaṃ uppatha - gamanaṃ bhavissati, evaṃ-vipāko ukkāpāto bhavissati, evaṃ-vipāko disā-ḍāho bhavissati, evaṃ-vipāko bhūmi-cālo bhavissati, evaṃ-vipāko deva-dundubhi bhavis-sati, evaṃ-vipākaṃ candima-suriya-nakkhattānaṃ ugga-manaṃ ogamanaṃ saṃkilesaṃ vodānaṃ bhavissati"—iti vā iti evarūpāya tiracchāna-vijjāya micchâjīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

60. 'Yathā av̄ pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarupāya tirac-chāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ: "Subbuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati," muddā, gaṇanā, saṃkhānaṃ, kāveyyaṃ, lokā-yataṃ—iti vā iti evarūpāya tiracchāna-vijjā micchâjīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

61. 'Yathā vā pan' eke bhonto samaṇa - brahmaṇā saddhā-deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—seyyathīdaṃ āvāhanaṃ vivāhanaṃ saṃvadanaṃ vivadanaṃ saṃkiraṇaṃ vikiraṇaṃ subhaga-karaṇaṃ jivhā-nittaddanaṃ hanu-saṃhananaṃ hatthâbhijappanaṃ kaṇṇ-jappanaṃ ādāsa-pañhaṃ kumāri-pañhaṃ deva-pañhaṃ ādiccupaṭṭhānaṃ Mahat-upaṭṭhānaṃ abbhujjalanaṃ Sir'-avhāyanaṃ—iti vā evarūpāya tiracchāna-vijjāya micchâjīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

62. 'Yathā vā pan' eke bhonto samana-brāhmaṇā saddhā - deyyāni bhojanāni bhuñjitvā te evarūpāya tiracchāna-vijjāya micchâjīvena jīvikaṃ kappenti—sey-yathīdaṃ santi-kammaṃ paṇidhi-kammaṃ bhūri-kammaṃ [bhūti-kammaṃ][1] vassa - kammaṃ vossa - kammaṃ vatthu-kammaṃ vatthu-paṭikiraṇaṃ ācamanaṃ nahāpanaṃ juhanaṃ vamanaṃ virecanaṃ uddha-virecanaṃ adho - virecanaṃ sīsa - virecanaṃ kaṇṇa - telaṃ netta-tappaṇaṃ natthu - kammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattikaṃ dāraka-tikicchā mūla-bhesajjānaṃ anuppādānaṃ osadhīnaṃ paṭimokkho —iti vā iti evarupāya tiracchāna - vijjāya micchâjīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.

63. 'Sa[2] kno so mahā-rāja bhikkhu evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yad idaṃ sīla-saṃvarato. Seyyathā pi mahā-rāja khattiyo muddhâvasitto[3] nihita-paccāmitto na kuto ci bhayaṃ samanupassati yad idaṃ paccatthikato, evam eva kho maha rāja bhikkhu evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yad idaṃ sida-saṃvarato. So iminā ariyena silakkhandhena saman-nāgato ajjhattaṃ anavajja-sukhaṃ paṭisaṃvedeti. Evaṃ kho mahārāja bhikkhu sīla-sampanno hoti.[4]

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1. B^{p} bhūta. *See above, p.* 12.
2. B^{p} Gr atha.
3. B^{p} Gr muddhâbhisitto.
4. B^{p} *here inscrts* mahā-sīlam ; Gr mahā-sīlaṃ niṭṭhitaṃ.

63. 'And then that Bhikshu, O king, being thus master of the minor moralities, sees no danger from any side; that is, so far as concerns his self-restraint in conduct. Just, O king, as a sovereign, duly crowned, whose enemies have been beaten down, sees no danger from any side; [7o] that is, so far as enemies are concerned, so is the Bhikshu confident And endowed with this body of morals, so worthy of honour, he experiences, within himself, a sense of ease without alloy. Thus is it, O king, that the Bhikshu becomes righteous.

64. 'Kathañ ca mahā-rāja bhikkhu indriyesu gutta-dvāro hoti ? Idha mahā-rāja bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nânuvyañjanaggāhī.[1] Yatvâ-dhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā-domanassā pāpakā akusalā dhammā anvāssavey-yuṃ[2] tassa saṃarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā. . . pe . . . ghānena gandhaṃ ghāyitvā. . .pe . . . jivhāya rasaṃ sāyitvā. . .pe. . . kāyena phoṭṭhabbaṃ[3] phusitvā. . .pe. . .manasā dhammaṃ viññāya na nimittaggāhī hoti nânuvyañjañjaggāhī. Yatvâ-dhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjā-domanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, man-indriye saṃvaraṃ āpajjati. So iminā ariyena indriya-saṃvareṇa samannāgato ajjhattaṃ avyāseka[4]-sukhaṃ paṭisaṃvedeti. Evaṃ kho mahā-rāja bhikkhu indriyesu gutta-dvāro hoti.

64. 'And how, O king, is the Bhikshu guarded as to the doors of his senses[5]?'

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1. SS *here* na anu°, *but below* nânu° ; Bp nânubyañj°.
2. Bp anvāsaveyyuṃ.
3. Scd Gr poṭṭhabbaṃ ; Bp phoṭhabbaṃ.
4. Bp abyāsekaṃ.
5. On the following important and constantly repeated paragraph compare M.I, 180, 268; K. V. 424-6, 463-4; Mil. 367; Asl. 400, etc.

'When, O king, he sees an object with his eye he is not entranced in the general appearance or the details of it[1]. He sets himself to restrain that which might give occasion for evil states, covetousness and dejection, to flow in over him so long as he dwells unrestrained as to his sense of sight. He keeps watch upon his faculty of sight, and he attains to mastery over it. And so, in like manner, when he hears a sound with his ear, or smells an odour with his nose, or tastes a flavour with his tongue, or feels a touch with his body, or when he cognises a phenomenon with his mind he is not entranced in the general appearance or the details of it. He sets himself to restrain that which might give occasion for evil states, covetousness and dejection, to flow in over him so long as he dwells unrestrained as to his mental (representative) faculty. He keeps watch upon his representative faculty, and he attains to mastery over it. And endowed with this self-restraint, so worthy of honour, as regards the senses, he experiences, within himself, a sense of ease into which no evil state can enter[2]. Thus is it, O king, that the Bhikshu becomes guarded as to the doors of his senses.

65. 'Kathañ ca mahā-rāja bhikkhu sati-sampajaññena samannāgato hoti ? Idha mahā-rāja bhikkhu abhikkante paṭikkante sampajāna-kārī hoti, ālokite vilokite sampajāna-kārī hoti, sammiñjite pasārite sampajāna-kārī hoti, saṃ-ghāṭi-patta-civara-dhāraṇe sampajāna-karī hoti, asite pite khāyite

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1. Na nimittaggāhi hoti nānuvyañganaggāhī. The phrase nimittam ganhāti means either to seize upon anything as the object of one's thought to the exclusion of everything else (see. for instance, Vin. I, 183, and Buddhaghosa's note on it given in the 'Vinaya Texts,' II, 9), or to seize upon the outward sign of anything so keenly as to recognise what it is the mark of (Vin. III, 17). And when the object is a person of the other sex this phrase is the idiom used for our 'falling in love with.' Buddhaghosa gives, as an instance of the nimitta, the general conclusion that the object seen, heard, etc., is a man or woman, of the anuvyañgana, the perception of the detail that he or she is smiling, talking, etc.
2. Avyāseka, literally 'with no besprinkling' (of evil, says Buddhaghosa).

sāyite sampajāna-kārī hoti, uccāra-passāva-kamme sampajāna-kārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhī-bhāve[1] sampajāna-kārī hoti. Evaṃ kho mahā - rāja bhikkhu sati-sampajaññena samannāgato hoti.

65. 'And how, O king, is the Bhikshu mindful and self-possessed ?

' In this matter, O king, the Bhikshu in going forth or in coming back keeps clearly before his mind's eye (all that is wrapt up therein — the immediate object of the act itself, its ethical significance, whether or not it is conducive to the high aim set before him, and the real facts underlying the mere phenomenon of the outward act). And so also in looking forward, or in looking round; in stretching forth his arm, or in drawing it in again ; in eating or drinking, in masticating or swallowing, in obeying the calls of nature, in going or standing or sitting, in sleeping or waking, in speaking or in being still, he keeps himself aware of all it really means[2]. Thus is it, O king, that the Bhikshu becomes mindful and self-possessed.

66. 'Kathañ ca mahā-rāja bhikkhu santuṭṭho hoti ? Idah mahā-rāja bhikkhu santuṭṭho hoti kāya-parihārikena cīvarena kucchi-parihārikena piṇḍa-pātena, so yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi mahā-rāja

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1. S^{cdt} bhāvena (*but so* S^{m} B^{p} *and* Sum. i. 202).
2. A small volume might be written on the various expansions of this text in the Pitakas. Several whole Dialogues are devoted to it, and various Suttas in others of the oldest texts. Buddhaghosa has many pages upon it here, and deals with it also at length in the Visuddhi Magga and elsewhere. What is above added in brackets explains the principal points of what is implied, according to the Pitakas, in this famous passage,—the Buddhist analogue to St. Paul's: 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God' (1 Cor. x. 31).

   By the real fact underlying any action is meant that, in the Buddhist theory, behind the action (going, seeing, etc.) there is no ego, no actor (goer, seer, etc.), that can be called a 'soul' (Abbhantare attā nāma āloketā vā viloketā vā n' atthi), but that there is a psychological explanation sufficient, of itself, without the soul-theory.

pakkhī sakuṇo yena yen' eva ḍeti sa-patta-bhāro va ḍeti, evam eva mahā-rāja bhikkhu santuṭṭho hoti kāya-parihārikena cīvarena kucchi-parihārikena piṇḍa-pātena, so yena yen' eva pakkamati samādāy' eva pakkamati, Evaṃ kho mahā-rāja bhikkhu santuṭṭho hoti.

66. 'And how, O king, is the Bhikshu content?

'In this matter, O king, the Bhikshu is satisfied with sufficient robes to cherish his body, with sufficient food to keep his stomach going. Whithersoever he may go forth, these he takes with him as he goes—just as a bird with his wings, O king, whithersoever he may fly, carries his wings with him as he flies. Thus is it, O king, that the Bhikshu becomes content[1].

67. 'So iminā ca ariyena sīla-kkhandhena samannāgato iminā ca ariyena indriya-saṃvareṇa samannāgato iminā ca ariyena sati-sampajaññena samannāgato imāya ca ariyāya santuṭṭhiyā samannāgato[2] vivittaṃ senāsanaṃ bhajati, araññaṃ rukkha-mūlaṃ pabbataṃ kandaraṃ giri-guhaṃ susānaṃ vana-patthaṃ[3] abbokāsaṃ palāla-puñjaṃ. So pacchābhattaṃ piṇḍapāta-paṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

67. 'Then, master of this so excellent body of moral precepts, gifted with this so excellent self-restraint as to the senses, endowed with this so excellent mindfulness and self-possession, filled with this so excellent content, he chooses some lonely spot to rest at on his way—in the woo Jo, at the foot of a tree, on a

1. 'Consider the fowls of the air,' etc. (Matt. vi. 26).

No man can call me servant, and I wander—
So said the Exalted One—
At will, o'er all the earth, on what I find
I feel no need of wages, or of gain,
So let the rain pour down now, if it likes, to-night.
(Dhaniya Sutta 8.)

And see the context in my ' American Lectures," p. 168.

2. Bp Gr *here inscrt* so.

3. Bp vana-saṇthaṃ ; Gr °saṇham.

hill side, in a mountain glen, in a rocky cave, in a charnel place, or on a heap of straw in the open field. And returning thither after his round for alms he seats himself, when his meal is done, cross-legged, keeping his body erect, and his intelligence alert, intent.

68. 'So abhijjhaṃ loke pahāya vigatâbhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Vyāpāda-padosaṃ pahāya avyāpanna-citto viharati, sabba-pāṇa-bhūta-hitânukampī vyāpāda-padosā[1] cittaṃ parisodheti. Thīna-middhaṃ pahāya vigata-thīna-middho viharati, āloka-saññī sato sampajāno-thīna-middhā cittaṃ parisodheti. Uddhacca-kukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasanta - citto uddhacca-kukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇa-civikiccho viharati, akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

68. 'Putting away the hankering after the world[2], he remains with a heart that hankers not, and purifies his mind of lusts. Putting away the corruption of the wish to injure, he remains with a heart free from ill-temper, and purifies his mind of malevolence. Putting away torpor of heart and mind[4], keeping his ideas alight[4], mindful and self-possessed, he purifies his mind of weakness and of sloth. Putting away flurry and worry, he remains free from fretfulness, and with heart serene within, he purifies himself of irritability and vexation of spirit. Putting away wavering, he remains as one passed beyond perplexity; and no

1. B^p byāpāda- (*always*).
2. Abhiggham loke pahāya. Gogerly renders 'banishes desire from him,' leaving out loke altogether, and rendering abhigghā in defiance both of the derivation and of the traditional explanation of the word. Even Burnouf (who frequently uses 'desire' for words in the Pāli meaning 'lusts' or 'excitement') has here 'cupidité.'
3. So Buddhaghosa here (p. 211). But the Dhamma Sangani 1156, 1157 explains it as torpor of mind and body.
4. Āloka-saññī, literally 'whose ideas are light.' Neumann ('Reden des Gotamo,' I, 434, etc.) translates 'loving the light,' which may be the right connotation. Burnouf has 'being aware of his visual sensation (de son regard), which is certainly wrong.

longer in suspense as to what is good, he purifies his mind of doubt.

69. 'Seyyathā pi mahā-rāja ruriso iṇaṃ ādāya kammante payojeyya, tassa te kammantā samijjheyyuṃ, so yāni ca porāṇāni iṇa-mūlāni tāni ca vyanti-kareyya, siyā c' assa uttariṃ avasiṭṭhaṃ dārâbharaṇāya. Tasa evam assa: "Ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ.[1] cassa me te[2] kammantā samijjhiṃsu, so 'haṃ yāni ca porāṇāni iṇa-mūlāni tāni ca vyanti-akāsiṃ, atthi ca me uttariṃ avasiṭṭhaṃ dārâbharaṇāyâti." So tato-nidānaṃ labhetha pāmujjaṃ[3] adhigacche[4] somanassaṃ.

69. 'Then just, O king, as when a man, after contracting a loan[5], should set a business on foot, and his business should succeed, and he should not only be able to pay off the old debt he had incurred, but there should be a surplus over to maintain a wife. Then would he realise : "I used to have to carry on my business by getting into debt, but it has gone so well with me that I have paid off what I owed, and have a surplus over to maintain a wife." And he would be of good cheer at that, would be glad of heart at that:—

70. 'Seyyathā pi mahā-raja puriso ābādhiko assa dukkhito bāḷha-gilāno bhattañ c' assa nacchādeyya, na c' assa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya bhattañ c' assa chādeyya siyā c' assa kāye balamattā. Tassa evam assa : "Ahaṃ kho pubbe ābādhiko ahosiṃ dukkhito dukkhito bāḷha-gilāno bhattaṇ ca me nacchādesi na ca me āsi[6] kāye balamattā, so 'mhi etarahi tamhā ābādhā[7] mutto bhattañ ca me chādeti,[8] atthi ca kāye

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1. B[p] Gr payojemi.
2. B[p] tena ; S[m] tena *corrected to* te.
3. B[p] Gr pāmojjam (*and so* SS *at* § 75 *only*).
4 B[p] Gr S[d] adhigaccheyya.
5. Inam ādāya. Idly a. Neumann has 'oppressed by debt,' but Buddhaghosa (p. 212) says 'taking goods on interest'; and this is confirmed by Gāt. V 256, V, 436.
6. B[p] Gr na c' assa me kāye.
7. B[p] Gr *omit.*
8. S[cd] nacchādesi ; S[d] acchadeti ; B[p] cchādesi (*see* CV. v. 31. 1.)

balamattā ti." So tato nidānaṃ labhetha pāmujjaṃ adhigacche somanassaṃ.

70. 'Then just, O king, as if a man were a prey to disease, in pain, and very ill, and his food would not digest, and there were no strength left in him ; and after a time he were to recover from that disease, and his food should digest, and his strength come back to him ; then, when he realised his former and his present state, he would be of good cheer at that, he would be glad of heart at that : —

71. 'Seyyathā pi mahā-rāja puriso bandhanâgāre baddho assa. So apareṇa samayena tamhābandhanā[1] mucceyya sotthinā avyayena, na c' assa kiñ ci bhogānaṃ vayo. Tassa evam assa: "Ahaṃ kho pubbe bandhanâgāre baddho ahosiṃ, so 'mhi etarahi tamhā bandhaanā[2] mutto sotthinā avyayena, n' atthi ca e kiñ ci bhogānaṃ vayo ti." So tato-nidānaṃ labhetha pāmujjaṃ adhigacche somanassaṃ.

71. 'Then just, O king, as if a man were bound in a prison house, and after a time he should be set free from his bonds, safe and sound, and without any confiscation of his goods ; when he realised his former and his present state, he would be of good cheer at that, he would be glad of heart at that:—

72. 'Scyyathā pi mahā-rāja puriso dāso assa anattâdhīno[3] parâdhīno na yena kāmaṃ gamo. So aparena samayena tamhā dāsavyā mucceyya attâdhīno aparâdhīno bhujisso[4] yena kāmaṃ gamo. Tassa evam assa : "Ahaṃ kho pubbe dāso ahosiṃ anattâdhīno parâdhīno na yena kāmaṃ gamo, so 'mhi etarahi tamhā dāsavyā mutto attâdhino aparâdhīno bhujisso yena kāmaṃ gamo ti." So tato-nidānaṃ labhetha pāmujjaṃ adhigacche soma-nassaṃ

72. 'Then just, O king, as if a man were a slave, not his own master, subject to another, unable to go whither he would ; and after a time he should be emancipated from that slavery,

1. Bp Gr bandhanâgārā.
2. Bp bandhanâgārā.
3. Bp Gr °dhino *always.*
4. Bp Gr bhūjisso (*twice*); SS *here* bhuñj; Sct *below* bhuj.

become his own master, not subject to others, a free man, free to go whither he would ; then, on realising his former and his present state, he would be of good cheer at that, he would be glad of heart at that:—

73. 'Seyyatha pi mahā-rāja puriso sadhano sabhogo kantāraddhānamaggaṃ[1] patipajjeyya dubbhikkhaṃ sappaṭibhayaṃ. [2]So aparena samayena taṃ kantāraṃ nitthareyya, sotthinā gāmantaṃ anupāpuṇeyya khemaṃ appaṭibhayaṃ. Tassa evam assa: "Ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjiṃ dubbhikkhaṃ sappaṭibhayaṃ, so 'mhi etarahi taṃ kantāraṃ nitthiṇṇ[3] sotthinā gāmantaṃ anuppatto khemaṃ appaṭibhayan" ti So tato-nidānaṃ labhetha pāmujjaṃ adhigacche somanassaṃ.

73. 'Then just, O king, as if a man, rich and prosperous, were to find himself on a long road, in a desert, where no food was, but much danger ; and after a time were to find himself out of the desert, arrived safe, on the borders of his village, in security and peace; then, on realising his former and his present state, he would be of good cheer at that, he would be glad of heart at that:—

74. 'Evam eva kho mahā-rāja bhikkhu yathā iṇaṃ yathā rogaṃ yathābandhanâgāraṃ yathādāsavyaṃ yathā kantāraddhānamaggaṃ ime pañca nīvaraṇe appahīne[4] attani samanupassati. Seyyathā pi mahā-rāja āṇaṇyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissaṃ yathā khemanta - bhūmiṃ, evam eva kho mahā-rāja bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

74. 'Just so, O king, the Bhikshu, so long as these five Hindrances are not put away within him looks upon himself as in debt, diseased, in prison, in slavery, lost on a desert road. But when these five Hindrances have been put away within him, he looks upon himself as freed from debt, rid of disease, out of jail, a free man, and secure;

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1. B^p Gr kantāraṃ addh°.
2. M.i. 276 *here repeats* § 71.
3. B^p Gr tiṇṇo ; S^c nitthanno ; S^t niṭṭhinno.
4. B^p Gr evaṃ ime pañca nivaraṇe appahine.

75. Tass' ime pañca nīvaraṇe pahīne attani samanupassato pāmujjaṃ[1] jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo passambhati, passaddha-kāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.[2] So vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savucāraṃ vivekajaṃ pīti-sukhaṃ paṭhamajjhānaṃ[3] upasampajja viharati. So imam eva kāyaṃ vivekajena pīti-sukhena abhisandeti[4] parisandeti[5] paripūreti parippharati, nâssa kiñci sabbā-vato kāyassa vivekajena pīti-sukhena apphutaṃ[6] hoti.

75. His five hindrences have been put away within him, 'And gladness springs up within him on his realising that, and joy arises to him thus gladdened, and so rejoicing all his frame becomes at ease, and being thus at ease he is filled with a sense of peace, and in that peace his heart is stayed[7].

'Then estranged from lusts, aloof from evil dispositions, he enters into and remains in the First Rapture—a state of joy and ease born of detachment[8], reasoning and investigation going on the while.

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1. SS *here only* pāmojjaṃ.
2. *The above phrases recur* MV. viii. 15. 13; A. iii. 104; Mil. 84, *but are omitted* M. i. 276.
3. Bp Gr *always* paṭhamaṃ jhānaṃ.
4. Bp Gr abhisanneti.
5. Bp Gr parisanneti *always.*
6. Bp abbuṭam ; Gr apphuṭaṃ (Bp *below.*)
7. From the beginning of § 68 the text, though here split up into paragraphs for the convenience of the reader, is really one long sentence or paragraph of much eloquence and force in the Pāli; and the peroration, leading on to the Ghānas, is a favourite passage recurring M. I, 71; Vin. I, 294; Mil. 84. The five similes are to be taken, in order, as referring to the Five Hindrances (Nīvaranā) given in § 68. The Dhamma Sangani 1152 gives six hindrances, and M. I. 360-3 gives eight.
8. Viveka, 'separation'—physically of the body, 'seclusion'; intellectually, of the objects of thought, 'discrimination' ; ethically, of the heart, 'being separate from the world.' We have no word in English suggesting these three, all of which are implied. The stress is upon separation from the world, taking 'world' in the sense of

'His very body does he so pervade, drench, permeate, and suffuse with the joy and ease born of detachment, that there is no spot in his whole frame not suffused therewith.

76. 'Seyyathā pi mabā-rāja dakkho nahāpako vā nahāpakantevāsī vā kaṅsa-thāle nahāniya-cuṇṇāni ākiritvā udakena paripphosakaṃ[1] paripphosakaṃ sanneyya, sā 'ssa[2] nahāniya - piṇḍi snehânugatā sneha-paretā santara-bāhirā phutā[3] sinehena, na ca paggharaṇī ; evaṃ eva kho mahā-rāja bhikkhu imam eva kāyaṃ vivekajena piti-sukhena abhisandeti parisandeti paripūreti parippharati, nâssa kiñci sabhāyato kāyassa vivekajana piti sukhama apphutaṃ hoti.

'Idam pi kha maha-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmaññ-phalehi abhikkantataraṅ ca paṇītataraṅ ca.

76. 'Just, O king, as a skilful bathman or his apprentice will scatter perfumed soap powder in a metal basin, and then besprinkling it with water, drop *by* drop, will so knead it together that the ball of lather, taking up the unctuous moisture, is drenched with it, pervaded by it, permeated by it within and without, and there is no leakage possible.

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, higher and sweeter than the last.

77. 'Puna ca paraṃ mahā-rāja bhikkhu vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutīyajjhānaṃ upasampajja viharati. So imam eva kayaṃ samādhijena pīti-sukhena abhisandeti parisandeti pari-pūreti parippharati, nâssa kiñci sabbāvato kāyassa samādhi-jena pītisukhena apphutaṃ hoti.

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all the hindrances to spiritual progress, and especially of the five chief Hindrances (Nīvaranā) just above set out. Buddhaghosa has nothing here, but compare Asl. 166.

1. B^{p} paripposakaṃ.
2. B^{p} Gr sāyaṃ.
3. B^{p} phutā ; Gr phuṭṭhā ; SS puṭṭhā.

77. 'Then further, O king, the Bhikshu suppressing all reasoning and investigation enters into and abides in the Second Ghāna, a state of joy and ease, born of the serenity of concentration, when no reasoning or investigation goes on,— a state of elevation[1] of mind, a tranquillisation of the heart within.

'And his very body does he so pervade, drench, permeate, and suffuse with the joy and ease born of concentration, that there is no spot in his whole frame not suffused therewith.

78. 'Seyyathā pi mahā-rāja udaka-rahado[2] ubbhidodako,[3] tassa n' ev' assa puratthimāya disāya udakass' āyamukhaṃ, na pacchimāya disāya udakass' āya-mukhaṃ, na uttarāya disāya udakass' āyamukhaṃ, na dakkhiṇāya disāya udakass' āya-mukham, devo ca kālena[4] kālaṃ sammā dhāraṃ anupaveccheyya[5]. Atha kho tamhā[6] udaka-rahadā sīta-vāri-dhārā[7] ubbhijjitva tam eva udaka-rahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya parippha-reyya, nâssa kiñci sabbāvato udaka-rahadassa sītena vārinā apphutaṃ assa. Evam eva kho mahā-rāja bhikkhu imam eva kāyaṃ samādhijena pīti-sukhena abhisandeti pari-sandeti paripūreti parippharati, nâssa kiñci sabbāvato kāyassa samādhijena pīti-sukhena apphutaṃ hoti.

Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantatarañ ca paṇītatarañ ca.

78. 'Just, O king, as if there, were a deep pool, with water welling up into it from a spring beneath, and with no inlet from the east or west, from the north or south, and the god should not from time to time send down showers of rain upon it. Still the

1. Ekodibhāva. Compare Asl. 169, Senart in Mahāvastu I, 554, and the notes in J.P.T.S., 1884, p. 32 foil.
2. BP *adds* kambhīro ; Gr gambhīro.
3. BP Gr ubbhitodako, *and put the* dakkinãya *clause second.*
4. BP Gr *and* Tr *at* M. i. 277 na kālena.
5. BP Gr anupavaccheyya.
6. BP Gr tamhā ca.
7. BP sītā vāri-dhārā; Gr sītā vārī-dhārā.

current of cool waters rising up from that spring would pervade, fill, permeate, and suffuse the pool with cool waters, and there would be no part or portion of the pool unsuffused therewith.

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

79. 'Puna ca paraṃ mahā-rāja bhikkhu pītiyā ca virāgā ca upekhako ca viharati sato ca sampajāno, sukhañ ca kāyena paṭisaṃvedeti yan taṃ ariyā ariyā ācikkhanti : "upekhako satimā sukha-vihārī" ti tatiyajjhānaṃ upasampajja viharati. So imam eva kāyaṃ nippītikena sukhena abhisandeti abhisandeti parisandeti paripūreti parippharati, nâssa kiñci sabbāvato kāyassa nippitikena sukhena apphutaṃ hoti.

79. 'Then further, O king, the Bhikshu, holding aloof from joy, becomes equable[1]; and mindful and self-possessed he experiences in his body that ease which the Arahats talk of when they say: "The man serene and self-possessed is well at ease," and so he enters into and abides in the Third Ghāna.

'And his very body does he so pervade, drench permeate, and suffuse with that ease that has no joy with it, that there is no spot in his whole frame not suffused therewith.

80. Seyyathā pi mahā-rāja uppaliniyaṃ[2] paduminiyaṃ[2] puṇḍarīkiniyaṃ[2] app ekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake-jātāni udaka-saṃvaddhāni[3] udakā 'nuggatāni[4] anto-nimuggā-posini,[5] tāni yāva c' aggā[6] yāva ca

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1. Upekhako, literally 'looking on,' that is, looking on rival mental states with equal mind. Imperturbable, impartial, tolerant, unsusceptible, stoical, composed, are all possible renderings, and all unsatisfactory. The ten kinds of Upekkhā, 'equanimity,' translated into English from Sinhalese by Spence Hardy (Manual, p. 505), can now be corrected from the Pāli at Asl. 172.
2. B[p] Gr vā . . . vā . . . vā.
3. B[p] Gr samvuḍḍhāni; S[ct] samvaḍḍhāni.
4. B[p] Gr udakā anuggatāni.
5. S[d] posini.
6. B[p] yavaggā ; Gr yāvāmaggā.

mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭṭhāni,[1] nâssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphutaṃ assa. Evam eva kno mahā-rāja bhikkhu imam eva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nâssa kiñcī sabbāvato kāyassa nippītikena sukhena apphutaṃ hoti.

'Idam pi kho mahā-rāja, sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantatarañ ca paṇītatarañ ca.

80. 'Just, O king, as when in a lotus tank the several lotus flowers, red or white or blue, born in the water, grown up in the water, not rising up above the surface of the water, drawing up nourishment from the depths of the water, are so pervaded, drenched, permeated, and suffused from their very tips down to their roots with the cool moisture thereof, that there is no spot in the whole plant, whether of the red lotus, or of the white, or of the blue, not suffused therewith.

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

81. 'Puna ca paraṃ mahā-rāja bhikkhu sukhassa ca pahānā dukkhassa ca pahānā bubb' eva somanassa-domanassa-domanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. So imam eva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nâssa kiñci sabbâvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

81. 'Then further, O king, the Bhikshu, by the putting away alike of ease and of pain, by the passing away alike of any elation, any dejection, he had previously felt, enters into and abides in the Fourth Ghāna, a state of pure self-possession and equanimity, without pain and without ease.

'And he sits there so suffusing even his body with that sense of purification, of translucence, of heart, that there is no spot in his whole frame not suffused therewith.

1. B^p Gr paripphuṭā ni (*compare* § 29).

82. 'Seyyathā pi mahā-rāja puriso odātena vatthena sa-sīsaṃ pārupitvā nisinno assa, nâssa kiñci sabbāvato kāyassa odātena vaṭthena apphutaṃ assa, evam eva kho mahā-rāja bhikkhu imam eva kāyaṃ parisuddhena cetasā pāriyodātena pharitvā nisinno hoti, nâssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

'Idaṃ pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantatarañ ca paṇtītatarañ ca.

82. 'Just, O king, as if a man were sitting so wrapt from head to foot in a clean white robe, that there were no spot in his whole frame not in contact with the clean white robe—just so, O king, does the Bhikshu sit there, so suffusing even his body with that sense of purification, of translucence, of heart, that there is no spot in his whole frame not suffused therewith.

'This, O king, is an immediate fruit of the life of a recluse, and higher and sweeter than the last.

83. 'So[1] evaṃ samāhita citte parisuddhe pariyodāte anaṅgaṇe vigatûpailes mudu-bhūte kammaniye ṭhite āneappate[2] ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti. So cvaṃ pajānāti : "Ayaṃ kho me kāyo rūpī cātummahā-bhūtiko[3] mātā-pettika-sambhavo odana-kum-māsupacyo[4] anicc-ucchādan-parinaddana-bhedana-vid-dhaṅsanadhammo, idañ ca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhan ti."

83. 'With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind to that insight that conies from knowledge. He grasps the fact: "This body of mine has form, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to

1. Bᵖ Gr Puna ca paraṃ mahā-rāja bhikkhu so.
2. Bᵖ Gr ānañjaᵒ.
3. *See* i. 3. 10.
4. *So* SS; Sum. ûpacayo.

erasion, abrasion, dissolution, and disintegration[1] ; and therein is this consciousness[2] of mine, too, bound up, on that does it depend."

84. 'Seyyathā pi maha-rāja maṇi veḷuriyo subho jātimā aṭṭhaṅso suparikamma-kato accho vippasanno anāvilo sabbâkāra-sampanno, tatra suttaṃ ānutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu-suttaṃ vā. Tam eva cakkhumā puriso hatthe karitvā paccavekkheyya: "Ayaṃ kho maṇu veḷuriyo subho jātimā aṭṭhaṃso suparikamma-kato accho vippasanno anāvilo sabbâkāra-sampanno, tatr' idaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu-suttaṃ vā ti." Evam eva kho mahā-rāja bhikkhu evaṃsāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte ñāṇadassaṇāti; "Ayaṃ kho me kāyo rūpī cātum-mahā-bhūtiko mātā-pettika-sambhavo odana-kummās-upacayo anicc'-ucchādana-parimaddana-bhedana-viddhaṅsana-dhammo, idañ ca pana me viññāṇaṃ etha sitaṃ ettha paṭibad-dhan ti."

'Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantatarañ ca paṇītatarañ ca.

84. 'Just, O king, as if there were a Veluriya gem, bright, of the purest water, with eight facets, excellently cut, clear, translucent, without a flaw, excellent in every way. And through it a string, blue, or orange-coloured, or red, or white, or yellow should be threaded. If a man, who had eyes to see, were to take it into

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1. This is a favourite description of the body. (See M. I, 500; 11,17; S. IV, 83; *Gāt.* I, 146, etc.) The words for erasion, abrasion, are cunningly chosen (ukkhādana, parimaddana). They are also familiar technical terms of the Indian shampooer, and are so used above (p. 7, § 16 of the text). The double meaning must have been clearly present to the Indian hearer, and the words are, therefore, really untranslatable.
2. Viññana. 'The five senses, sensations arising from objects, and all emotions and intellectual processes,' says Buddhaghosa (p. 221).

his hand, he would clearly perceive how the one is bound up with the other[1].

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

85. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte mano-mayaṃ kāyaṃ[2] abhinimmināya cittaṃ abhinīharati abhininnāmeti. So imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅga-paccaṅgiṃ abhīnindriyaṃ[3].

85. 'With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind to the calling up of a mental image. He calls up from this body another body, having form, made of mind, having all (his own body's) limbs and parts, not deprived of any organ[4].

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1. In spite of this and similar passages the adherents of the soul theory (having nothing else to fasten on) were apt to fasten on to the Buddhist Viññāna as a possible point of reconciliation with their own theory. Even an admirer of the Buddha (one Sāti, a member of the Order) went so far as to tell the Buddha himself that he must, as he admitted transmigration, have meant that the Viññāna did not really depend upon, was not really bound up with, the body, but that it formed the link in transmigration. In perhaps the most earnest and emphatic of all the Dialogues (M. I, 356 foil.), the Buddha meets and refutes at length this erroneous representation of his view. But it still survives. I know two living writers on Buddhism who (in blissful ignorance of the Dialogue in question) still fasten upon Buddha the opinion he so expressly refused to accept.
2. SS *omit.*
3. Gr abindriyaṃ; *but below, in* § 86, abhinindriyaṃ, B[p] *twice* ahinindriyam (*see* i. 3.12 *and* ix. 22).
4. Buddhaghosa explains that, if the Bhikshu have his ears un-pierced, so will the image, and so on.

86. 'Seyyathā pi mahā-rāja puriso muñjamhā isīkaṃ pavāheyya.[1] Tassa evam assa : "Ayaṃ muñjo ayaṃ isīkā añño muñjo aññā-isīkā, muñjamha tv eva isīkā pavāḷhā[1] ti." Seyyathā pi pana mahā-rāja, puriso asi kosiyā pavāheyya. Tassa evam assa: "Ayaṃ asi ayaṃ kosi, añño asi añño kosiyā tv eva asi pavāḷho[1] ti." Seyyathā pi pana mahā-rāja puriso ahiṃ karaṇḍā uddhareyya. Tassa evam assa: "Ayaṃ ahi ayaṃ karaṇḍo añño ahi añño karaṇḍo, karaṇḍā tv eva ahi ubbhato" ti. Evaṃ eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte manomayaṃ kāyaṃ abhinimmināya cittaṃ abhinīharati abhininnāmeti. So imamhā kāyā aññaṃ abhinimmināti rūpiṃ mano-mayaṃ sabb-aṅga-paccaṅgiṃ ahīnindriyaṃ.

'Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantataraññ ca paṇītataraññ ca.

86. 'Just, O king, as if a man were to pull out a reed from its sheath. He would know: "This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth [2]." And similarly were he to take a snake out of its slough, or draw a sword from its scabbard [3].

'This, O king, is an immediate fruit of the life of a recluse, visible in this life, and higher and sweeter than the last.

[4]87. ' So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite

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1. B[p] Gr pabbāḷheyya. . . pabbālhā. . . pabbāḷho.
2. This old simile occurs already in the Satapatha-Brāhmana IV, 3, 3, 16.
3. The point is the similarity. Buddhaghosa explains that the Karanda is not a basket (as Burnouf renders it), but the skin which the snake sloughs off; and that the scabbard is like the sword, whatever the sword's shape. He adds that of course a man could not take a snake out of its slough with his hand. He is supposed in the simile to do so in imagination.
4. *For the Sanskrit of this § comp.* Mahāvyutpatti, *p.* 15.

ānejjappatte iddhi-vidhāya cittaṃ abhinīharati abhininnāmeti. So aneka-vihitaṃ iddhi-vidhaṃ paccanudhoti—eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvi-bhāvaṃ tiro-bhavaṃ tiro-kuḍḍaṃ tiro-pākāraṃ tiro-pabba-taṃ asajjamāno gacchati seyyathā pi ākāse, paṭhavīyā pi ummujja[1]-nimmujjaṃ karoti seyyathā pi udake, udake pi abhijjamāno[2] gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati[3] seyyathā pi pakkhī sakuṇo, ime pi candima-suriye evaṃ mahiddhike evaṃ mahânubhāve pāṇināoarubasatu oarunahhatum tāva Brahma-lokā pi kāyena va saṃvatteti.[4]

87. 'With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and imperturbable, he applies and bends down his mind to the modes of the Wondrous Gift[5]. He enjoys the Wondrous Gift in its various modes— being one he becomes many, or having become many becomes one again; he becomes visible or invisible; he goes, feeling no obstruction, to the further side of a wall or rampart or hill, as if through air; he penetrates up and down through solid ground, as if through water; he walks on water without breaking through, as if on solid ground ; he travels cross-legged in the sky,

1. B^p ummujjaṃ ; Gr ummujju.
2. B^p S^d abhijjhamano; Gr asajjamāno.
3. B^p saṃkamati (*put not at* xi. 4).
4. *In four cases out of eight* SS *have* va *and* saṃvatteti ; *in two cases* samvattati ; *in three* va. B^p *twice* vasaṃvatteti. *See* A. iii. 60. 4; 100. 5.
5. Iddhi, literally 'well-being, prosperity.' The four Iddhis of a king are personal beauty, length of life, strong health, and popularity (M. Sud. Sutta in my 'Buddhist Suttas,' pp. 259-261). The Iddhis of Gotama when at home, as a boy, were the possession of a beautiful garden, soft clothing, comfortable lodging, pleasant music, and good food (A. 1, 145). Worldly Iddhi is distinguished from spiritual at A. I, 93. Buddhaghosa gives nine sorts of Iddhi, mostly intellectual, at Asl. 91, and compare 237. There are no examples in the Pitakas of concrete instances of any of these except the last; but see S. IV, 289, 290; A. III, 340, 341; M. P. S. 43.

like the birds on wing ; even the Moon and the Sun, so potent, so mighty though they be, does he touch and feel with his hand; he reaches in the body even up to the heaven of Brahma.

88. ' Seyyathā pi mahā-rāja dakkho kumbha-kāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yad eva bhājana-vikatiṃ ākaṅkheyya taṃ tad eva kareyya abhinipphādeyya.[1] Seyyathāpi pana mahā-rāja dakkho danta-kāro vā dantakārantevāsī vā suparikammakatasmiṃ dantasmiṃ yaṃ yad eva danta-vikatiṃ ākaṅkheyya taṃ tad eva kareyya abhinipphādeyya—seyyathāpi pana mahā-rāja dakkho suvaṇṇa-kāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṃ suvaṇṇasmiṃ yad eva suvaṇṇa-vikatiṃ ākaṅkheyya taṃ tad eva kareyya abhinippādeyya, evam eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte iddhi-vidhāya cittaṃ abhinīharati abhininnāmeti. So aneka-vihitam iddhi-vidhaṃ paccanubhoti—eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuḍḍaṃ tiro-pākāraṃ tiro-pabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhavīyā pi ummujja-nimmujjaṃ karoti seyyathā pi udake, udake pi abhijjamāno gacchati seyyathā paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakuṇo, ime pi candima-suriye mahiddhike evaṃ mahânubhāve pāṇinā parimasati parimajjati, yāva Brahmalokā pi kāyena va saṃvatteti.

'Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantatarañ ca paṇītatarañ ca.

88. 'Just, O king, as a clever potter or his apprentice could make, could succeed in getting out of properly prepared clay any shape of vessel he wanted to have— or an ivory carver out of ivory, or a goldsmith out of gold.

'This, O king, is-an immediate fruit of the life of a recluse, and higher and sweeter than the last.

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1. Bp Gr abhinippādeyya.

89. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte dibbāya sota-dhātuyā cittaṃ abhinīharati abhininnāmeti. So dibbāya sotadhātuyā visuddhāya atikkanta-mānusikāya[1] ubho sadde suṇāti, dibbe ca mānuse ca, ye dūre santike ca.

89. 'With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm and imperturbable, he applies and bends down his mind to the Heavenly Ear. With that clear Heavenly Ear surpassing the ear of men he hears sounds both human and celestial, whether far or near.

90. ' Seyyathā pi mahā-rāja puriso addhāna - magga-paṭipanno so suṇeyya bheri-saddam pi mutiṅga-saddam[2] pi saṅkha-paṇava-deṇḍima-saddam[3] pi. Tassa evam assa: "Bheri-saddo" iti pi, "mutiṅga-saddo" iti pi "saṅkha-paṇava-deṇḍima-saddo" iti pi. Evam eva kho mahā-rāja bhikkhu [4]evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatûpakkilese mudu-bhūte kam-maniye ṭhite ānejjappatte dibbāya sota-dhātuyā cittaṃ abhinīharati abhininnāmeti. So[4] dibbāya sota-dhātuyā visuddhāya atikkanta-māmusikāya ubhosadde suṇāti, dibbe ca mānuse ca, ye dūre santike ca.

'Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantatarañ ca paṇītatarañ ca.

90. 'Just, O king, as if a man were on the high road and were to hear the sound of a kettledrum or a tabor or the sound of chank horns and small drums he would know: "This is the sound of a kettledrum, this is the sound of a tabor, this of chank horns, and of drums[5]."

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1. B[p] mānusakāya (*and* Gr *the second time*).
2. B[p] mudiṅga- *twice*; Gr mudd° *and* mud°.
3. B[p] Gr dindima
4. B[p] Gr *omit from* evaṃ *down to* So *inclusive.*
5 The point of the comparison, says Buddhaghosa (223), is that if he is in trouble and has lost his way he might be in doubt. But if calm and secure he can tell the difference.

'This. O king, is an immediate fruit of the life of a recluse, visible in this life, and higher and sweeter than the last.

91. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkiles mudu-bhūte kammaniye ṭhite ānejjappatte ceto-pariyañāṇāya cittaṃ abhinīharati abhininnāmeti. So para-sattānaṃ para-puggalānaṃ ce tasā ceto paricca pajānāti—

sa-rāgaṃ vā cittaṃ sa-rāgaṃ cittan ti pajānāti,
vīta-rāgaṃ vā cittaṃ vīta-rāgaṃ cittan ti pajānāti,
sa-dosaṃ vā cittaṃ sa-dosaṃ cittan ti pajānāti,
vīta-dosaṃ vā cittaṃ vīta-dosaṃ cittan ti pajānāti,
sa-mohaṃ vā cittaṃ sa-mohaṃ cittan ti pajānāti,
vīta-mohaṃ vā cittaṃ vīta-mohaṃ cittan ti pajānāti,
saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittan ti pajānāti,
vikkhittaṃ vā cittaṃ vikkhittaṃ cittan ti pajānāti,
mahaggataṃ vā cittaṃ mahaggataṃ cittan ti pajānāti,
amahaggataṃ vā cittaṃ amahaggataṃ cittan ti pajānāti,
sa-uttaraṃ vā cittaṃ sa-uttaraṃ cittan ti pajānāti,
anuttaraṃ vā cittaṃ anuttaraṃ cittan ti pajānāti,
samāhitaṃ vā cittaṃ samāhitaṃ cittan ti pajānāti,
asamāhitaṃ vā cittaṃ asamāhitaṃ cittan ti pajānāti
vimuttaṃ vā cittaṃ vimuttaṃ cittan ti pajānāti,
avimuttaṃ vā cittaṃ avimuṭṭaṃ cittan ti pajānāti,
vā cittaṃ

91. 'With his heart thus serene (etc. as before), he directs and bends down his mind to the knowledge which penetrates the heart. Penetrating with his own heart the hearts of other beings, of other men, he knows them. He discerns—

The passionate mind to be passionate, and calm mind calm;
The angry mind to be angry, and the peaceful mind peaceful;
The dull mind to be dull, and the alert mind alert;
The attentive mind to be attentive, and the wandering mind wandering;
The broad to be broad, and the narrow mind narrow;
The mean mind to be mean, and the lofty mind lofty;
The stedfast mind to be stedfast, and the wavering mind to be wavering;
The free mind to be free, and the enslaved mind enslaved.

92. 'Seyyathā pi mahā-rāja itthī vā puriso vā daharo vā yuvā maṇḍana-jātiko[1] ādāse vā parisuddhe pariyodāte acche vā udaka-patte sakaṃ mukha-nimittaṃ paccavekkhamāno sakaṇikaṃ vā sakaṇikan ti jāneyya akaṇikaṃ vā akaṇikan ti jāneyya, evam eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte ceto-pariyañāṇāya cittaṃ abhiniharati abhininnāmeti. So para-sattānaṃ para-puggalānaṃ cetasā ceto paricca pajānāti—

sa-rāgaṃ vā cittaṃ sa-rāgaṃ cittan ti pajānāti,
vīta-rāgaṃ vā cittaṃ vīta-rāgaṃ cittan ti pajānāti,
sa-dosaṃ vā cittaṃ sa-dosaṃ cittan ti pajānāti,
vīta-dosaṃ vā cittaṃ vīta-dosaṃ cittan ti pajānāti,
sa-mohaṃ vā cittaṃ sa-mohaṃ cittan ti pajānāti,
vīta-mohaṃ vā cittaṃ vīta-mohaṃ cittan ti pajānāti,
saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittan ti pajānāti,
vikkhittaṃ vā cittaṃ vikkhittaṃ cittan ti pajānāti,
mahaggataṃ vā cittaṃ mahaggataṃ cittan ti pajānāti,
amahaggataṃ vā cittaṃ amahaggataṃ cittan ti pajānāti,
sa-uttaraṃ vā cittaṃ sa-uttaraṃ cittan ti pajānāti,
anuttaraṃ vā cittaṃ anuttaraṃ cittan ti pajānāti,
samāhitaṃ vā cittaṃ samāhitaṃ cittan ti pajānāti,
asamāhitaṃ vā cittaṃ asamāhitaṃ cittan ti pajānāti,
vimuttaṃ vā cittaṃ vimuttaṃ cittan ti pajānāti,
avimuttaṃ vā cittaṃ avimuttaṃ cittan ti pajānāti,

'Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phelehi abhikkantatarañ ca paṇītatarañ ca.

92. 'Just, O king, as a woman or a man or a lad, young and smart, on considering attentively the image of his own face in a bright and brilliant mirror or in a vessel of clear water would, if it had a mole on it, know that it had, and if not, would know it had not.

The passionate mind to be passionate, and the calm mind calm ;

The angry mind to be angry, and the peaceful mind peaceful;

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1. S[ct]-jāti (Sum. maṇḍanaka-)

The dull mind to be dull, and the alert mind alert;

The attentive mind to be attentive, and the wander ing mind wandering;

The broad mind to be broad, and the narrow mind narrow;

The mean mind to be mean, and the lofty mind lofty[1];

The stedfast mind to be stedfast, and the wavering mind to be wavering;

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

93. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-phūte kammaniye ṭhite ānejjappatte pubbe-nivāsânussati-ñāṇāya cittaṃ abhinī-harati abhininnāmeti. So aneka-vihitaṃ pubbe-nivāsaṃ anussarati[2] seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo tissao pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatim pi jātiyo tiṃsam pi jātiyo cattarīsam pi jātiyo paññāsam pi jātiyo jāti-satam pi jāti-sahassam pi jāti-sata-sahassam pi aneke pi saṃvaṭṭa-kappe aneke pi vivaṭṭa-kappe aneke pi saṃvaṭṭa-vivaṭṭa-kappe.[3] "Amutrâsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evam āhāro evaṃ-sukha-dukha-paṭisaṃvedī evam-āyu-pariyanto. So tato cuto amutra upapādiṃ. Tatrâpâsiṃ evaṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evam-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evam-āyu-pariyanto. So tato cuto idhûpapanno" ti iti sâkā-raṃ sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarati.

93. 'With his heart thus serene (&c. as before), he directs and bends down his mind to the knowledge of the memory of his previous temporary states. He recalls to mind his various temporary states in days gone by—one birth, or two "or three or four or five births, or ten or twenty or thirty or forty or fifty or a

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1. Sa-uttara and anuttara. Unless the interpretation given in the Dhamma Sangani 1292, 1293, 1596, 1597 ('occupied with rebirth in heaven, and occupied with Arahatship') reveals a change in the use of terms, the evil disposition, in this case only, is put first.
2. *See* D. i. 1. 31.
3. SS saṃvaddha. . . vivaddha *here, but in the repetition.* S[m] saṃvaddha . . . vivaṭṭa.

hundred or a thousand or a hundred thousand births, through many an aeon of dissolution, many an aeon of evolution, many an aeon of both dissolution and evolution[1]. " In such a place such was my name, such my family, such my caste[2], such my food, such my experience of discomfort or of ease, and such the limits of my life. When I passed away from that state, I took form again in such a place. There I had such and such a name and family and caste and food and experience of discomfort or of ease, such was the limit of my life. When I passed away from that state I took form again here "—thus does he call to mind his temporary state in days gone by in all their details, and in all their modes.

94. 'Seyyathā pi mahā-rāja puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhā pi gāmā aññaṃ gāmaṃ gaccheyya, tamhā pi gāmā sakaṃ yeva gāmaṃ pacchāgaccheyya. Tassa evaṃ assa : "Ahaṃ kho sakamhā gāmā amuṃ gāmā amuṃ gāmaṃ āgañciṃ,[3] tatra[4] evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ, tamhā pi gāmā amuṃ gāmaṃ āgañciṃ, tatrâpi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ, so 'mhi tamhā gāmā sakaṃ yeva gāmaṃ paccāgatp to." Evam eva kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyo-dāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniyo ṭhite ānejjappate pubbe-nivāsânussati-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So aneka-vihitaṃ pubbe-nivāsaṃ anussarati—seyyathīdaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatim pi jātiyo tiṃsam pi jātiyo vattarīsam pi jātiyo paññāsam pi jātiyo jāti-satam pi jāti-sahassam pi jāti-sata-sahassam pi aneke pi saṃvaṭṭa-kappe aneke pi vivaṭṭa-kappe aneke pi saṃvaṭṭa-vivaṭṭa-

1. This is based on the Indian theory of the periodic destruction and renovation of the universe, each of which takes countless years to accomplish.
2. Vanna, 'colour.'
3. B[p] āgacchi; S[m] Gr āgacchiṃ (*each twice*).
4. B[p] Gr tatrâpi.

kappe. "Amutrâ-siṃ evaṃ-nāmo gotto evaṃ-vaṇṇo evam-āhāro evaṃ-sukha-dukha-paṭisaṃvedī evam-āyu-pariyanto. So tato cuto amutra upapādiṃ. Tatrâsiṃ-nāmo evaṃ-gotto evaṃ-vaṇṇo evam-āhāro evaṃ-sukha-dukkha-paṭisaṃvedī evam-āyu-pariyanto. So tato cuto idhûpapanno" ti iti sâkāraṃ sa-uddesaṃ aneka-vihitaṃ pubbe nivāsaṃ anussarati.

'Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantatarañ ca paṇītatarañ ca.

94. 'Just, O king, as if a man were to go from his own to another village, and from that one to another, and from that one should return home. Then he would know : "From my own village I, came to that other one. There I stood in such and such a way, sat thus, spake thus, and held my peace thus. Thence I came to that other village; and there I stood in such and such a way, sat thus, spake thus, and held my peace thus. And now, from that other village, I have returned back again home [1]."

'This, O king, is an immediate fruit of the life of a recluse. Visible in this world, and higher and sweeter than the last.

95. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte sattānaṃ cutûpapāta-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkahunā visuddhena atikkanta-mānusakena satte passati vacamāne upapajja-māne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathā-kammûpage satte pajānāti : "Ime vata bhonto sattā kāya-duccaritena samannāgatā vacī-duccaritena sa-mannāgatā mano-duccaritena samannāgatā ariyānaṃ upavādakā micchā-diṭṭhikā micchā-diṭṭhi-kamma-samā-dānā. Tekāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāya-sucaritena

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1. The three villages correspond to the three stages of being, the three Bhūmis,—the world of lust, the world of form, and the formless worlds (the Kāma, Rūpa, and Arūpa Lokas).

samannāgatā vacī-sucaritena samannāgatā mano-sucaritena samannāgatā ariyānaṃ anupavādakā sammā-ditthikā sammā-diṭṭhi-kamma-samādānā, te kāyas-sabhedā param maranā sugatiṃ lokaṃ upapannā ti." Iti dibbena cakkhunā visuddhena atikkanta-mānusa-kena satto passati cavamāno upapajjamāne, hīne paṇīte suvaṇṇe sugate duggate yathā-kammûpage satte pajānāti.

95. 'With his heart thus serene (etc. as before), he directs and bends down his mind to the knowledge of the fall and rise of beings. With the pure Heavenly Eye[1], surpassing that of men, he sees beings as they pass away from one form of existence and take shape in another; he recognises the mean and the noble, the well favoured and the ill favoured, the happy and the wretched, passing away according to their deeds : "Such and such beings, brethren, evil in act and word and thought, revilers of the noble ones, holding to wrong views, acquiring for themselves that Karma Which results from wrong views, they, on the dissolution of the body, after death, are reborn in some unhappy state of suffering or woe. But such and such beings, my brethren, well doers in act and word and thought, not revilers of the noble ones, holding to right views, acquiring for themselves that Karma that results from right views, they, on the dissolution of the body, after death, are reborn in some happy state in heaven." Thus with the pure Heavenly Eye, surpassing that of men, [83] he sees beings as they pass away from one state of existence, and take form in another ; he recognises the mean and the noble, the well favoured and the ill favoured, the happy and the wretched, passing away according to their deeds[2].

1. Dibba-kakkhu. See the note below on § 102 at the end of this Sutta.
2. This paragraph forms the subject of the discussion in the Kathā Vatthu III, 9 (p. 250). The mere knowledge of the genera! fact of the action of Karma is there distinguished from the Dibba-ytakkhu, the Heavenly Eye; and the instance of Sāriputta is quoted, who had that knowledge, but not the Heavenly Eye. As he was an Arahat it follows that the possession of the Heavenly Eye was not a neces

96. 'Seyyathā pi mahā-rāja majjhe siṅghāṭake pāsādo,[1] tattha cakkhumā puriso ṭhito passeyya manusse gehaṃ pavisante pi nikkhamante pi rathiyā vīthi sañcarante pi majjhe pi siṅghāṭake nisinne. Tassa evam assa: " Ete manussā gehaṃ pavisanti ete nikkhamanti ete rathiyā vīthi sañcaranti ete majjhe siṅghāṭake nisinnā ti." Evam ova kho mahā-rāja bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mude-bhūte kamma-niye ṭhite ānejjappatte sattānaṃ cutûpapāta-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visud-dhena atikkanta-mānusakena satte passati cavamāne upapaj-jamāne, hīne paṇīte suvaṇṇe sugate duggate yatha-kammûpage satte pajānāti : "Ime vata bhonto sattā kāya-duccaritena samannā-gatā vacī-duccaritena samannāgatā mano-duccaritena samannāgatā arouāyaṃ upavādakā micchā-diṭṭhikā micchā-diṭṭhi-kamma-samā-dāmā. Te kāuassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāya-sucaritena samannāgatā vacī-sucaritena samannāgatā mano-sucaritena samannāgatā ariyānaṃ anupavādakā sammā-ditthikā sammā-diṭṭhi-kamma-samā-dānā, te kāyas-sa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti." Iti dibbena cakkhunā visuddhena atikkanta-mānusa-kena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathā-kammûpage satte pajānāti.

'Idam pi kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantataraṅ ca paṇītataraṅ ca.

96. 'Just, O king, as if there were a house with an upper terrace on it in the midst of a place where four roads meet, and a man standing thereon, and with eyes to see, should watch men

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sary consequence of Arahalship. Buddhaghosa adds (p. 224) that the sphere of vision of the Heavenly Eye did not extend to the Formless Worlds. On the Dhamma - kakkhu, the E)ye for the Truth,' see below, p. 110, § 21 of the text.

1. SS pāsāde.

entering a house, and coming forth out of it, and walking hither and thither along the street[1], and seated in the square in the midst. Then he would know : "Those men are entering a house, and those are leaving it, and those are walking to and fro in the street, and those are seated in the square in the midst."

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last.

97. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte āsavānaṃ khaya-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So "idaṃ dukkhan" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-samudayo" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-nirodha- gāminī paṭipadā" ti yathā-bhūtaṃ pajānāti, "ime āsavā" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-samudayo" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-āsava-nirodho" ti yathā-bhūtaṃ pajānāti, Tassa evaṃ jānato[2] evaṃ passato kāmâsavā pi cittaṃ vimuccati bhavâsava pi cittaṃ vimuccati avijjâsavā pi cittaṃ vimuccati, "Vimuttasmiṃ"[3] iti ñāṇaṃ hoti, "Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nâparaṃ itthattāyâti" pajānāti.

97. 'With his heart thus serene (etc. as before), he directs and bends down his mind to the knowledge of the destruction of the Deadly Hoods[4]. He knows as it really is: "This is pain." [84] He knows as it really is: "This is the origin of pain." He knows

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1. Vītisañkarante is Buddhaghosa's reading. The Siamese has Vithim. Compare M. I, 279.
2. S[cmt] B[p] pajānato ; S[d] *omits* ; Sum. *as above.*
3. B[p] Gr vimuttamhi ti.
4. Āsavas, Deadly Floods, another untranslatable term. Neumann has Illusion (Wahn); Burnouf has defilement (souillures). They are sometimes the three here mentioned (M. I, 23, 155; A. I, 167; S. IV, 256, etc.); but speculation, theorising (Ditthi) is added as a fourth in the M. P. S. and elsewhere. Unfortunately, the word has not been yet

as it really is : "This is the cessation of pain." He knows as it really is : "This is the Path that leads to the cessation of pain." He knows as they really are: "These are the Deadly Floods." He knows as it really is : "This is the origin of the Deadly Floods." He knows as it really is : "This is the cessation of the Deadly Floods." He knows as it really is: "This is the Path that leads to the cessation of the Deadly Floods." To him, thus knowing, thus seeing, the heart is set free from the Deadly Taint of Lusts[1], is set free from the Deadly Taint of Becomings[2], is set free from the Deadly Taint of Ignorance [3]. In him, thus set free, there arises the knowledge of his emancipation, and he knows: "Re-birth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no beyond !"

98. 'Seyyathā pi mahā-rāja pabbata-saṃkhepe udaka-rahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippi-sambukam[4] pi sakkhara-Kaṭhalam[5] pi maccha-gumbam[6] pi carantam pi tiṭṭhan-tam pi. Tassa

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found in its concrete, primary, sense; unless indeed Buddhaghosa's statement (at Asl. 48) (hat well-seasoned spirituous liquors were called āsavā be taken literally. It is therefore impossible to be sure what is the simile that underlies the use of the word in its secondary, ethical sense. Perhaps after all it is 'he idea of overwhelming intoxication, and not of flood or taint or ooze, that we ought to consider.

Subhūti in quoting the above passage from Buddhaghosa (in the Abhidhāna Padīpikā Sūki, p. 43) reads pārivas° throughout for pārivā°.

1. Kamāsavā, with special reference to the taint of hankering after a future life in the sensuous plane (Kāma Loka); that is, in the world.
2. Bhavāsavā, with special reference to the taint of hankering after a future life in the plane of form and the formless plane (the Rūpa and Arūpa Lokas); that is, in heaven.
3. Aviggāsavā, with special reference to ignorance of the Four Great Truths, just above summarised.
4. B[p] Gr sippika-*twice*.
5. S[t] kaṭhālam ; B[p] kathalaṃ.
6. B[p] Gr kumbhaṃ.

evam assa : "Ayaṃ kho udaka-rahado accho vippasanno anāvilo, tatr' ime sippi-sambukā pi sak-khara-kaṭhalā pi maccha-gumbā pi caranti pi tiṭṭhanti parisuddhe pariyodāte anaṅgaṇe vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte āsavānaṃ khaya-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So "imaṃ dukkha" ti yathā-phūtaṃ pajānāti, "ayaṃ dukha-samu-dayo" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ dukkha-nirodha-gāminī paṭipadā yathā-bhūtaṃ pajānāti, "ime āsavā" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-samudayo" ti yathā-bhū-taṃ pajānāti, "ayaṃ āsava-nirodho" ti yathā-bhūtaṃ pajānāti, "ayaṃ āsava-nirodha-gāminī paṭipadā" ti yathā-bhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmâsavā pi cittaṃ vimuccati bhavâsavā pi cittaṃ vimuccati avijjâsavā pi cittaṃ vimuccati, "Vimuttasmiṃ vimuttam" iti ñāṇaṃ hoti, "Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nâparaṃ itthattāyâti" pajānāti.

'Idaṃ kho mahā-rāja sandiṭṭhikaṃ sāmañña-phalaṃ purimehi sandiṭṭhikehi sāmañña-phalehi abhikkantataraň ca paṇītataraň ca. Imamhā[1] mahā-rāja sandiṭṭhikehi sāmañña-phalehi aññaṃ sandiṭṭhikaṃ sāmañña-phalaṃ uttaritaraṃ vā paṇītataraṃ vā n' atthīti.'

98. 'Just, O king, as if in a mountain fastness there were a pool of water, clear, translucent, and serene ; and a man, standing on the bank, and with eyes to see, should perceive, the oysters and the shells, the gravel and the pebbles and the shoals of fish, as they move about or lie within it: he would know : "This pool is clear, transparent, and serene, and there within it are the oysters and the shells, and the sand and gravel, and the shoals of fish are moving about or lying still[2]."

'This, O king, is an immediate fruit of the life of a recluse, visible in this world, and higher and sweeter than the last. And

1. Bp Gr imasmā ca.
2. The simile recurs M. I, 279; A. I, 9. Compare for the words sippi-sambuka *Gāt.* V, 197; A. III, 395; Trenckner, 'Pāli Miscellany,' p. 60.

there is no fruit of the life of a recluse, visible in this world, that is higher and sweeter than this[1].'

99. Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto Bhagavantaṃ etad avoca : 'Abhikkantaṃ bhante, abhikkantaṃ bhante.[2] Heyyathā pi bhante nikkujjitaṃ[3] vā ukkujjeyya paṭicchannaṃ vā vivareyya mūḷhassa vā maggaṃ acikkheyya andhakare va tela-pajjotaṃ dhāreyya : cakkhumanto rūpāni dakkhintīti, evam eva Bhagavatā[4] anekapariyāyena dhammo pakāsito. So ahaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca ajjatagge pāṇupetaṃ saraṇaṃ gataṃ, Accayo maṃ bhanto accagamā yathā-bālaṃ yathā-mūḷhaṃ yathā-akusalaṃ, so 'haṃ pitaraṃ dhammikaṃ dhamma-rājānaṃ issariyassa kāraṇā jīvitā voropesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatiṃ saṃvarāyâti.'

99. And when he had thus spoken, Agātasattu the king said to the Blessed One : 'Most excellent, Lord, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the Blessed One. And now I betake myself, Lord, to the Blessed One as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in them. Sin has overcome me, Lord, weak and foolish and wrong that I am, in that, for the sake of sovranty, I put to death my father, that righteous man, that righteous king! May the Blessed One accept it of me, Lord, that do so acknowledge it as a sin, to the end that in future I may restrain myself.'

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1. Because, as Buddhaghosa points out, this is really Arahatship, Nirvāna; and it was to this, to Arahatship, that all the rest led up.
2. B[p] Gr *omit the repetition.*
3. B[p] nikujjitaṃ.
4. B[p] Gr bhante bhāgavatā.

100. 'Taggha tvaṃ mahā-rāja accayo accagamā yathā-bālaṃ yathā-mūḷhaṃ yathā-akusalaṃ, yaṃ tvaṃ pitaraṃ dhammikaṃ dhamma-rājānaṃ jīvitā voropesi. Yato ca kho tvaṃ mahā-rāja accayaṃ accayato disvā yathā dham-maṃ paṭikarosi, tan[1] te mayaṃ patigaṇhāma. Vuddhi h' esā mahā-rāja ariyassa vinaye, yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatiṃ saṃvaraṃ āpajjatīti.'

100. 'Verily, O king, it was sin that overcame you in acting thus. But inasmuch as you look upon it as sin, and confess it according to what is right, we accept your confession as to that. For that, O king, is custom in the discipline of the noble ones[2], that whosoever looks upon his fault as a fault, and rightfully confesses it, shall attain to self-restraint in future.'

101. Evaṃ vutte rājā Māgadho Ajātasattu Vedehi-putto Bhagavantaṃ etad avoca: 'Handa ca dāni mayaṃ bhante gacchāma, bahu-kiccā mayaṃ[3] bahu-karaṇīyâ ti.'

'Yassa dāni tvaṃ mahā-rāja kālaṃ maññasīti.'

Atha kho rājā Māgadho Ajātasattu Vedehi-putto Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

101. When he had thus spoken, Agātasattu the king said to the Blessed One: 'Now, Lord, we would fain go. We are busy, and there is much to do.'

'Do, O king, whatever seemeth to thee fit.'

Then Agātasattu the king, pleased and delighted with the words of the Blessed One, arose from his seat, and bowed to the Blessed One, and keeping him on the right hand as he passed him, departed thence.

102. Atha kho Bhagavā acira-pakkantassa rañño Māgadhassa Ajātasattu-Vedehi-puttassa[4] bhikkhū āmantesi : "Khatâyaṃ bhikkhave rājā, upahatâyaṃ bhikkhave rājā.

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1. B^p Gr taṃ.
2. Ariyānam. That is, either of previous Buddhas, or perhaps of the Arahats.
3. B^p Gr *omit.*
4. B^p Ajātasattussa.

Savâyaṃ bhikkhave rājā pitaraṃ dhammikaṃ dhammarājānaṃ jīvitā na[1] voropessatha, imasmiṃ yeva āsane[2] virajaṃ vīta-malaṃ dhamma-cakkhuṃ uppajjissathâti.'

Idam avoca Bhagavā, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

102. Now the Blessed One, not long after Agātasattu the king had gone, addressed the brethren, and said : 'This king, brethren, was deeply affected, he was touched in heart. If, brethren, the king had not put his father to death, that righteous man, and righteous king, then would the clear and spotless eye for the truth have arisen in him, even as he sat there[3].'

Thus spake the Blessed One. The brethren were pleased and delighted at his words.

Sāmañña-Phala-Suttaṃ.

Here ends the Discourse on the Fruits of the Life of a Recluse.

Sāmañña-phala Sutta is ended.

1. S^{cdt} Gr. *omit.*
2. S^{ct} āyatane; Gr āsatena.
3. The Dhamma-kakkhu (Eye for the Truth) is a technical term for conversion, for entering on the Path that ends in Arahatship. It is higher than the Heavenly Eye (dibba-kakkhu, above, p.82 of the text, § 95) which sees other people's previous births, and below the Eye of Wisdom (paññā-kakkhu) which is the wisdom of the Arahat (Itivuttaka, p. 52, § 61).

INTRODUCTION

TO THE

Ambaṭṭha Sutta

The Ambaṭṭha Sutta deals mainly with the subject of caste. This Sutta cannot hewever, be safely utilized as a source for the study of castes in Ancient India. It appears from the manner of interrogation and rejoinder (between the Buddha and Ambaṭṭha, a brahmin youth) that the the compilers of this Sutta have made a fool of Ambaṭṭha. Ambaṭṭha is versed in the three vedas and the Buddha is an 'Incomparable Religious Teacher.' But Ambaṭṭha's replies to the Buddha's questions and the Buddha's clenching the arguments are not at all convincing. This is for two reasons. Either the followers of the Buddha Purposely made a fool of Ambaṭṭha so that the Master would shine by contrast or that some intervening portions in this Sutta have been omitted carelessly. Moreover we do not know the other side of the question, that is to say, what the Brāhmaṇas have got to say on the point. It is to be borne in mind, however, that the Brahmanical books gives preference to the Brāhmans over the kṣatriyas and in the Buddhist and jain records khathiyas are given procedence over the Brāhmans. So the relatives positiion of both is a point of controversy. There are also discussions on the pride of birth, asceticism, and luxury of brahmins. This Suttanta tells us that a young brahmin named Ambaṭṭha who went to kapilavastu on business had an opportunity of visiting the motehalls of the Sākyas where he saw the young and the old seated on grand seats.

iii. Ambaṭṭha Sutta

[A young Brahman's rudeness and an old one's faith,]

1. Evam me sutaṃ Ekaṃ samayaṃ Bhagavā Kesa-lesu cārikaṃ caramāno mahatā bhikkhu-saṃ ghena saddhiṃ pañca-mattehi bhikkhu-satehi yena Icchānaṅkalaṃ[1] nāma Kosalānaṃ brāhmaṇa-gāmo ted avasari, Tatra sudaṃ Bhagavā Icchānaṅkale viharati Icchānaṇkala-vana- saṇḍe Tena kho pana samayena Brāhmaṇo pokkharasādi[2] Ukkaṭṭhaṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ[3] raññā Pasenadi-kosalena dinnaṃ[4] rāja-dāyaṃ[5] brahma-deyyaṃ.

I. Thus have I heard. The Blessed One, when once on a tour through the Kosala country with a great company of the brethren, with about five hundred brethren, arrived at a Brahman village in Kosala named Ikkhānankala ; and while there he stayed in the Ikkhā-nankala Wood. Now at that time the Brahman Pokkharasādi was dwelling at Ukkattha, a spot teeming with life, with much grassland and woodland and corn, on a royal domain, granted him by King Pasenadi of Kosala as a royal gift, with power over it as if he were the king[1].

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1. B^p-galaṃ *for*-kalaṃ, *throughout.*
2. BB-sāti (*so* SS *occasionally and Fausböll at* SN *p.* 112.)
3. S^c bhogyaṃ (*as in* iv. 2.)
4. S^dmt dinna.
5. S^c dāyādaṃ (*as in* iv. 1).

1. So Buddhaghosa; but he gives no further details as to the terms of the grant, or of the tenancy. The whole string of adjectives recurs below, pp. 111, 114, 127, 131 of the text, and rāga-bhoggam at Vin. 111, 222. Compare Divyāvadāna, p. 620.

2. Assosi kho Brāhmaṇ Pokkharasādi : 'Samaṇ khalu bho Gotamo Sakya-putto Sakya-kulā pabbajito Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi Icchānaṅkalaṃ anuppatto Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato[1]: " Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā." So imaṃ saḍevakaṃ samārakaṃ sabarah-makaṃ sassamaṇa-brāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādi-kalyāṇnaṃ majjha kalyāṇaṃ pariyosāna-kalyāṇaṃ sātthaṃ[2] savyañjanaṃ, kevala-paripuṇṇaṃ parisuddhaṃ brahma-cariyaṃ pakāseti. Sādhu kho pana tathā-rūpānaṃ arahataṃ dassanaṃ hotīti.'

2. Now the Brahman Pokkharasādi[3] heard the news:

The land revenue, payable of course in kind, would be a tithe. If the king had full proprietary (zemindary) rights as well, which is the probable meaning of rāga-bhoggam, his share would be, either with or without the land tax, one half. The grant would be of his own rights only. The rights of the peasants to the other half, and to the use of the common and waste and woods, would remain to them. If Buddhaghosa's interpretation of brahmadeyyam is correct, then the grantee would also be the king's representative for all purposes judicial and executive. Elsewhere the word has only been found as applied to marriage; and the first part of the compound (brahma) has always been interpreted by Brahmans as referring to themselves. But brahma as the first part of a compound never has that meaning in Pāli; and the word in our passage means literally 'a full gift.'

1. *See* D ii. 40.
2. B^p satthaṃ.
3. His full name was Pokkharasādi Opamañño Subhagavaniko (M. II, 200); where the second is the gotta *(gens)* name and the third a local name. See the Introduction to the Mahāli Sutta.

'They say that the Samana Gotama, of the Sākya clan, who went out from a Sākya family to adopt the religious life, has now arrived, with a great company of the brethren of his Order, at Ikkhānankala, and is staying there in the Ikkhānankala Wood. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad :—That Blessed One is an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe,—including the worlds above of the gods, the Brahmas, and the Māras, and the world below with its recluses and Brahmans, its princes and peoples,—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity. And good is it to pay visits to Arahats.

3. Tena kho pana samayena brāhmaṇassa Pokkharasādissa Ambaṭṭho māṇavo[1] antevāsī hoti ajjhāyako manta-dharo tiṇṇaṃ vedānam pāragū sanighaṇḍu-keṭubhānaṃ sākkharappabhedānaṃ[2] itihāsa-pañcamānaṃ padako vey-yākaraṇo lokāyata-mahāpurisa-lakkhaṇesu anavayo anuññāta-paṭiññāto sake ācariyake tevijjake pāvacane: 'Yam ahaṃ jānāmi taṃ tvaṃ jānāsi, yaṃ tvaṃ jānāsi tam ahaṃ jānāmīti.'

3. Now at that time a young Brahman, an Ambatta[3], was a pupil under Pokkharasādi the Brahman. And he was a repeater (of the sacred words) knowing the mystic verses by heart, one who had mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth)[4], and the legends

1. S[cd] mānavo, *so throughout.*
2. B[p] sakkhara-pabhedānaṃ.
3. According to Gāt. IV, 363 (compare Gāt. IV, 366) there were also Ambatthas who were not Brahmans by birth, but farmers.
4. The fourth is not expressly mentioned. Buddhaghosa (p. 247) says

as a fifth, learned in the idioms and the grammar, versed in Lokāyata sophistry, and in the theory of the signs on the body of a great man[1],—so recognised an authority in the system of the threefold Vedic knowledge as expounded by his master, that he could say of him : 'What I know that you know, and what you know that I know.'

4. Athakho brāhmaṇo Pokkharasādi Ambaṭṭhaṃ māṇavaṃ āmantesi : 'Ayaṃ tāta Ambaṭṭha samaṇo Gotamo Sakyaputto Sakya-kulā pabbajito Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi Icchānaṅkalaṃ anuppatto Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Taṃ kho pana bhavantaṃ[2] Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: "Iti pi so Bhagavā arahaṃ sammā-sambuddho. . . pe . . . brahmacariyaṃ pakāseti. Sādhu kho pana tathā-rūpānaṃ arahataṃ dassanaṃ hotīti. Ehi tvaṃ tāta Ambaṭṭha yena samaṇo Gotamo ten' upasasaṃkama, upasaṃkakmitvā samaṇaṃ Gotamo jānāhi yadi vā taṃ bhavantaṃ Gotamaṃ tathā antaṃ yeva saddo abbhuggato yadi vā no tathā, yadi vā so bhavaṃ Gotamo tādiso yadi vā na tādiso. Tathā mayaṃ taṃ bhavantaṃ Goatamaṃ vedissāmāti.'

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we have to supply the fourth Veda, the Atharva. But the older Pāli texts do not acknowledge the Atharva as a Veda. It only occurs, as the Athabbana Veda, in the Atthakathās and Tīkās. And it is quite unnecessary to suppose a silent reference to it here. The fourth place is quite sufficiently filled as suggested in the translation. The Āthabbana, given {in S. N, 927) as the name of a mystic art (together with astrology, the interpretation of dreams and of lucky signs, and so forth), is probably not the Veda, but witchcraft or sorcery. The Pitakas always take three Vedas, and three only, for granted. And the whole point of the Tevigga Sutta (translated in full in my 'Buddhist Suttas') is this three-, not four-, fold division. Four Vedas are referred to in the Milinda, at p. 3, and the Atharvaveda, at p. 117.

1. This is the standing description in the Suttas of a learned Brahman. See below, pp. 114, 120 (of the text); A.I, 163; Mil. 10; Dizyāvadāna 620, etc. One or two of the details are not quite certain, as yet.
2. *MSS. frequently* bhagavantaṃ.

4. And Pokkarasādi told Ambattha the news, and said : 'Come now, dear Ambattha, go to the Samana Gotama, and find out whether the reputation so noised abroad regarding him is in accord with the facts or not, whether the Samana Gotama is such as they say or not.'

5. 'Yathā kathaṃ panāhaṃ bho taṃ bhavantaṃ Gotamaṃ jānissāmi yadi vā taṃ bhavantaṃ Gotamaṃ tathā santaṃ yeva saddo abbhuggato yadi vā no tathā, yadi vā so bhavaṃ Gotamo tādiso yadi vā na tādiso ti ?'

'Āgatāni kho tāta Ambaṭṭha amhākaṃ mantesu dvattiṃsa mahāpurisa- lakkhaṇāni yehi samannāgatassa mahāpurisassa dve gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati rājā hoti cakkavatti dhammiko dhamma-rājā caturanto vijitāvī janapadatthāvariyappatto satta-ratana-samannāgato. Tass' imāni satta ratanāni bhavanti : seyyathīdaṃ cakka-ratanaṃ hatthi-ratanaṃ assa-ratanaṃ maṇi-ratanaṃ itthi-ratanaṃ gahapati-ratanaṃ pariṇāyaka-ratanaṃ eva sattamaṃ. Paro sahassaṃ kho pan' assa puttā bhavanti sūrā vīraṅga-rūpā parasenappamaddanā. So imaṃ patthaviṃ sāgara-pariyantaṃ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati arahaṃ hoti sammā-sambuddho loke vivattacchaddo. Ahaṃ kho pana tāta Ambaṭṭha mantānaṃ dādā, tvaṃ mantānaṃ paṭiggahetā ti.'

5. 'But how, Sir, shall I know whether that is so or not?'

'There have been handed down, Ambattha, in our mystic verses thirty-two bodily signs of a great man,— signs which, if a man has, he will become one of two things, and no other[1]. If

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1. The knowledge of these thirty-two marks of a Great Being (Mahāpurusha) is one of the details in the often-recurring paragraph giving the points of Brahman wisdom, which we have just had at § 3 No such list has been found, so far as I know, in those portions of the pre-Buddhistic priestly literature that have survived. And the inference from both our passages is that the knowledge is scattered through the Brahman texts. Many of the details of the Buddhist list (see the note below on p. 106 of the text) are very obscure; and a

he dwells at home he will become a sovran of the world, a righteous king, bearing rule even to the shores of the four great oceans, a conqueror, the protector of his people, possessor of the seven royal treasures. And these are the seven treasures that he has—the Wheel, the Elephant, the Horse, the Gem, the Woman, the Treasurer, and the Adviser as a seventh[1]. And he has more than a thousand sons, heroes, mighty in frame, beating down the armies of the foe. And he dwells in complete ascendancy over the wide earth from sea to sea, ruling it in righteousness without the need of baton or of sword. But if he go forth from the household life into the houseless state, then he will become a Buddha who removes the veil from the eyes of the world. Now I, Ambattha, am a giver of the mystic verses; you have received them from me.'

6. 'Evaṃ bho ti' kho Ambaṭṭho māṇavo brāhmaṇassa Pokkharasādissa paṭissutvā, uṭṭhāy' āsanā brāhmaṇaṃ Pokkharasādiṃ abhivādetvā padakkhiṇaṃ katvā vaḷavā-rathaṃ āruyha sambahulehi māṇavakehi saddhiṃ yena Icchānaṅkala-vana-saṇḍo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va ārāmaṃ pāvisi.

6. 'Very good, Sir,' said Ambattha in reply; and rising from his seat and paying reverence to Pokkharasādi, he mounted a chariot drawn by mares, and proceeded, with a retinue of young Brahmans, to the Ikkhānankala Wood. And when he had gone on in the chariot as far as the road was practicable for vehicles, he got down, and went on, into the park, on foot.

7. Tena kho pana samayena sambahulā bhikkhū abbho-kase caṅkamanti. Atha kho Ambaṭṭho māṇavo yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad

collection of the older Brahman passages would probably throw light upon them, and upon a curious chapter in mythological superstition. Who will write us a monograph (historical of course) on the Mahā-purusha theory as held in early times among the Aryans in India ?

1. For the details of these seven see further my 'Buddhist Suttas,' pp. 251-259.

avoca: 'Kahaṃ nu kno bho etarahi so bhavaṃ Gotamo viharati ? taṃ hi mayaṃ bhavantaṃ Gotamaṃ dassanāya idh' upasaṃkantā ti.'

7. Now at that time a number of the brethren were walking up and down in the open air. And Ambattha went up to them, and said : 'Where may the venerable Gotama be lodging now ? We have come hither to call upon him.'

8. Atha kho tesaṃ bhikkhūnaṃ etad ahosi : 'Ayaṃ kho Ambaṭṭho māṇavo abhiññta-kolañño c' eva abhiññātassa ca brāhmaṇassa Pokkharasādissa antevāsī. Agaru kho pana Bhagavato evarūpehi kula- puttehi saddhiṃ kathā-sallapo hotīti.' Te Ambaṭṭhaṃ māṇavaṃ etad avocuṃ : 'Eso Ambaṭṭha vihāro saṃvuta-dvāro, tena appa-saddo upasaṃkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭehi. Vivarissati te Bhagavā dvāran ti.'

8. Then the brethren thought: 'This young Brahman Ambattha is of distinguished family, and a pupil of the distinguished Brahman Pokkharasādi. The Blessed One will not find it difficult to hold conversation with such.' And they said to Ambattha. : 'There, Ambattha, is his lodging[1], where the door is shut, go quietly up and enter the porch gently, and give a cough, and knock on the cross-bar. The Blessed One will open the door for you.'

9. Atha kho Ambaṭṭho māṇavo yena so vihāro saṃvuta-dvāro tena appa-saddo upasaṃkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭesi. Vivari Bhagavā dvāraṃ, pāvisi Ambaṭṭho māṇavo. Māṇavakā pi pavisitvā Bhagavatā saddhiṃ sammodiṃsu sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ambaṭṭho pana māṇavo caṅkamanto pi nisinnena Bhagavatā kañci kañci[2] kathaṃ sārāṇīyaṃ vītisāreti, ṭhito pi nisinuena Bhagavatā kañci kañci kathaṃ sārāṇīyaṃ vītisāreti.

9. Then Ambattha did so. And the Blessed One opened the door, and Ambattha entered in. And the other young Brahmans

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1. Vihāra; often rendered 'monastery,' a meaning the word never has in the older texts.
2. B^p *here and below* kiñci.

also went in; and they exchanged with the Blessed One the greetings and compliments of politeness and courtesy, and took their seats. But Ambattha, walking about, said something or other of a civil kind in an off-hand way, fidgeting about the while, or standing up, to the Blessed One sitting there.

10. Atha kho Bhagavā Ambaṭṭha-māṇavaṃ etad avoca: 'Evaṃ nu kho te[1] Ambaṭṭha brāhmaṇehi vuddhehi mahallakehi ācariya-pācariyehi saddhiṃ kathā-sallāpo hoti yathayidaṃ[2] varaṃ tiṭṭhaṃ nisinnena mayā kañci kañci kathaṃ Baraṃyaṃ vitisaresīti ?'

'No h' idaṃ bho Gotama. Gacchanto vā hi bho Gotama gacchantena bhāhmaṇo brāhmaṇena saddhiṃ sallapituṃ arahati, ṭhito vā hi bho Gotaṃa ṭhitena brāhmaṇo brāhmaṇena saddhiṃ sallapituṃ arahati, nisinno vā hi bho Gotama nisinnena brāhmaṇo brāhmaṇena saddhiṃ sallapituṃ arahati, sayāno vā hi bho Gotama sayānena brāhmaṇo brāhmaṇena saddhiṃ sallapituṃ arahati. Ye ca kho te bho Gotama muṇḍakā samaṇakā ibbhā[3] kiṇhā[4] bandhu-pādâpaccā tehi pi me saddhiṃ evaṃ kathā-sallāpo hoti yathariva bhotā Gotamenâti.'

10. And the Blessed One said to him : 'Is that the way, Ambattha, that you would hold converse with aged teachers, and teachers of your teachers well stricken in years, as you now do, moving about the while or standing, with me thus seated?'

'Certainly not, Gotama. It is proper to speak with a Brahman as one goes along only when the Brahman himself is walking, and standing to a Brahman who stands, and seated to a Brahman who has taken his seat, or reclining to a Brahman who reclines. But with shavelings, sham friars, menial black fellows, the offscouring of our kinsman's heels[5]—with them I would talk as I now do to you !'

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1. Se[cd] *omit* kho ; B[p] *omits* te.
2. S[c] B[p] yathāyidam.
3. S[c] imbha.
4. S[c] kinhā ; B[p] kaṇjā (*see* iii. 2.5).
5. Bandhupādāpakkā. Neumann, *loc. cit.* p. 521, says 'treading on one another's heels.' Buddhaghosa refers the expression to the

11. 'Atthikavato kho pana te Ambaṭṭha idh' āgamanaṃ ahosi, yāy' eva kho pan' atthāya[1] āgacchеyyātha[1] taṃ eva atthaṃ sādhukam manasidareyyātho.[2] Avusitavā yeva kho pana ambaṭṭho māṇavo, vusitavā-mānī[3] kim aññatra avusitattā ti.'

11. 'But you must have been wanting something, Ambattha, when you came here. Turn your thoughts rather to the object you had in view when you came. This young Brahman Ambattha is ill bred, though he prides himself on his culture ; what can this come from except from want of training[4] ?'

12. Atha kho Ambaṭṭho māṇavo Bhagavatā avusita[5]-vādena vuccamāno kupito anattamano,[6] Bhagavantaṃ yeva khuṅsento[7] Bhagavantaṃ yeva vambhento[8] Bhagavantaṃ yeva upavadamāno : 'Samaṇo ca me bho Gotamo pāpiko bhavissatīti' Bhagavantaṃ etad avoca : 'Caṇḍā bho Gotama Sakya-jāti, pharusā bho Gotama Sakya-jāti, lahusā bho Gotama Sakya-jāti, rabhasā[9] bho Gotama Sakya-jāti. Ibbhā santā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti[10] na brāhmaṇe mānenti na brāhmaṇe pūjenti

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Brahman theory that the Sūdras were born from Brahmā's heels. And this may well have been the meaning. For though Gotama and the majority of his order were well born, still others, of low caste, were admitted to it, and Ambattha is certainly represented as giving vent to caste prejudice when he calls the brethren 'black fellows.' Compare M. I, 334; S. IV, 117, and below, D. I, 103.

1_1. S[ct] āgacchеyyata tame ; S[m] B[p] āgacchеyyātha.
2. S[c] -eyyatothā ; S[t] -eyyatho; B[p] -eyyātha. *See Ed. Müller, p.* 110.
3. S[cmt] vusitavātamā ni; S[m] vusitavatamānī; B[p] vusita-māniti.
4. And is therefore, after all, not so much his fault as that of his teacher. That this is the implication is clear from the text, pp. 90, 91 (§§ 10-13) below.
5. S[c] *repeats.*
6. S[c] *repeats* kup[o] anatt[o].
7. B[p] khuṅsanto.
8. B[p] vambhanto.
9. S[ct] rahasā; B[p] bhassā.
10. B[p] garuṃkaronti *twice.*

na brāhmaṇe apacāyanti. Tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappatirūpaṃ yad imo Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantī.' Iti ha Ambaṭṭho māṇavo idaṃ paṭhamaṃ Sakkesu ibbha-vādaṃ nipātesi.

12. Then Ambattha was displeased and angry with the Blessed One at being called rude ; and at the thought that the Blessed One was vexed with him, he said, scoffing, jeering, and sneering at the Blessed One : 'Rough is this Sākya breed of yours, Gotama, and rude ; touchy is this Sākya breed of yours and violent, Menials, mere menials[1], they neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to Brahmans. That, Gotama, is neither fitting, nor is it seemly !'

Thus did the young Brahman Ambattha for the first time charge the Sākyas with being menials.

13. 'Kim pana te Ambaṭṭha Sakyā aparaddhun ti ?'

'Ekaṃ idâhaṃ bho Gotama samayaṃ ācariyassa brāhmaṇassa Pokkharasātissa kenacid eva karaṇīyena Kapila-vatthuṃ agamāsiṃ,[2] yena Sakkānaṃ santhâ-gāraṃ[3] ten' upasaṃkamiṃ. Tena kho pana sama-yena sambahulā Sakyā c' eva Sakyā-kumārā ca san-thāgāre uccesu āsanesu nisinnā honti aññamaññaṃ aṅguli-patodakena[4] sañjagghantā saṃkīḷantā, aññadatthu mamaṃ yeva maññe va anojag-ghantā,[5] na maṃ koci āsanena pi nimantesi. Tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappaṭirūpaṃ yad ime Sakyā ibbhā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na

1. Ibbhā. Chalmers (J. R. A. S., 1894, p. 343) renders this 'nought but men of substance,' and he has been followed by Frazer, 'Literature of India,' p. 118. But Buddhaghosa's interpretation is confirmed both by the context and by the derivation.
2. B[p] agamāsi.
3. B[p] sandhāgāraṃ.
4. B[p] patodakehi.
5. B[p] anujagghantā.

brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ dutiyaṃ Sakkesu ibbha-vādam nipātesi.

13. 'But in what then, Ambattha, have the Sākyas given you offence ?'

'Once, Gotama, I had to go to Kapilavatthu on some business or other of Pokkharasādi's, and went into the Sākyas' Congress Hall[1]. Now at that time there were a number of Sākyas, old and young, seated in the hall on grand seats, making merry and joking together, nudging one another with their fingers [2]; and for a truth, methinks, it was I myself that was the subject of their jokes ; and not one of them even offered me a seat. That, Gotama, is neither fitting, nor is it seemly, that the Sākyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to Brahmans.'

Thus did the young Brahman Ambattha for the second time charge the Sākyas with being menials.

14. 'Laṭukikā[3] pi kho Ambaṭṭha sakuṇikā sake kulāvake kāmalāpinī hoti. Sakaṃ kho pan' etaṃ Ambaṭṭha Sakyānaṃ

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1. Santhāgāra. Childers is quite wrong about this word. It is the hall where a clan mote was held, and is used exclusively of places for the assemblies of the householders in the free republics of Northern Kosala. It never means a royal rest house, which is rāgāgāraka, as we had above (p. 1, § 2 of the Pāli text). Thus at M. I, 353, 4 and Gat. IV, 147 we have this identical hall of the Sākyas at Kapilavatthu, and at M. I, 457 a similar one of the Sākyas at Kātumāya ; at M. P. V, 56 (VI, 23 of the translation in my 'Buddhist Suttas') we have the congress hall of the Mallas of Kusinārā, and at M. I, 228 and Vin. I, 233 that of the Likkhavis of Vesālī—all of them called Santhāgāra, and all referred to in connection with a public meeting of the clan.
2. Anguli-patodakena. The Introductory Story to the 52nd Pākittiya (Vin. IV, 110 = III, 84) tells how a Bhikshu was inadvertently done to death by being made to laugh immoderately in this way. It must there mean 'tickling.' Here, and at A. IV, 343, it seems to have the meaning given above.
3. S[t] lavukikā ; B[p] leṭukikā ; S[c] laṭukākikā.

yed idaṃ Kapilavatthuṃ, na arahati[1] yasmā Ambaṭṭho imāya appamattāya[2] abhisajjitun ti.'

14. 'Why a quail, Ambattha, little hen bird though she be, can say what she likes in her own nest. And there the Sākyas are at their own home, in Kapilavatthu. It is not fitting for you to take offence at so trifling a thing.'

15. 'Cattāro' me bho Gotama vaṇṇā, khattiyā brāhmaṇā vessā suddā. Imesaṃ hi bho Gotama cattunnaṃ vaṇṇānaṃ tayo vaṇṇā khattiyā ca vessā ca suddā ca aññadatthu brāhmaṇass' eva paricārakā sampajjanti. Tayidaṃ bho Gotama nacchannaṃ tayidaṃ nappatirupaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brahmaṇe garukaronti na brahmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ tatiyaṃSakkesu ibbha-vādaṃ nipātesi.

15. 'There are these four grades[3], Gotama,—the nobles, the Brahmans, the tradesfolk, and the workpeople. And of these four, three—the nobles, the tradesfolk, and the work-people—are, verily, but attendants on the Brahmans. So, Gotama, that is neither fitting, nor is it seemly, that the Sākyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honour to the Brahmans.'

Thus did the young Brahman Ambattha for the third time charge the Sākyas with being menials.

16. Atha kho Bhagavato etad ahosi : 'Athibāḷhaṃ kho ayaṃ Ambaṭṭho maṇavo Sakkesu[4] ibbha-vadena nim-madeti[5]. Yan nūnâhaṃ gottaṃ puccheyyan ti.' Atha kho Bhagavā Ambaṭṭhaṃ māṇavaṃ etad avoca : 'Kathaṃ-gotto 'si Ambaṭṭhâti ?'

'Kaṇhāyno 'haṃ asmi bho Gotamâti.'

'Poranaṃ kho pana te Ambaṭṭha mātāpettikaṃ nāma-

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1. S^cmt B^p arahatā.
2. S^cdt appattāya.
3. Vannā
4. B^p Sakyesu.
5. S^cm nimmāddeti; B^p nimpādeti nimpātesi.

gottaṃ anussarato[1] ayya-pattā Sakyā bhavanti, dāsi-putto tvaṃ asi Sakyānaṃ. Sakyā kho pan' Ambaṭṭha rājānaṃ Okkākam pitāmaham dahanti[2] Bhūta pubbam Ambaṭṭha rāja Okkako ya sā mahesī piyā manāpā tassā puttassa rajjaṃ pariṇāmetukāmo jeṭṭha-kumāre raṭṭha-kumāre raṭṭhasmā' pabbā-jesi, Okkāmukhaṃ[3] Karaṇḍuṃ[4] Hatthinīyaṃ[5] Sīnipuraṃ[5]. Te raṭṭhasmā pabbājitā yattha Himavanta-passe pokkha-raṇiyā tīre mahā sāka-saṇḍo[6] tattha vāsaṃ kappesuṃ. Te jāti-sambheda-bhayā sakāhi bhaginīhi saddhiṃ samvāsaṃ kappesuṃ.

'Atha kho Ambaṭṭha rājā Okkāko amacce pārisajje āmantesi : "Kahaṃ nu kho bhe etarahi kumārā sammantīti?"

' "Atthi deva Ilimavanta-passe pokkharaṇiyā tire mahā sāka-saṇḍo[6] tatth' etarahi kumārā sammanti. Te jāti-sambheda-bhayā sakāhi bhaginīhi saddhiṃ samvāsaṃ kappentīti."

'Atha kho Ambaṭṭ rājā Okkāko udānaṃ udānesi : "Sakyā vata bho kumārā, parama-sakyā vata bho kumārā ti."

'Tadagge kho pana[7] Ambaṭṭha Sakyā paññāyanti. So va Sakyānaṃ[8] pubba-puriso. Rañño kho pana Ambaṭṭha Okkākassa Disā nāma[9] sāsī ahosi. Sā kaṇhaṃ[10] janesi. Jāto Kaṇho paccābhāsi[11] : "Dhopotha[12] maṃ amma, nahā-petha

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1. S^{ct} assarato ; B^{p} anussārato.
2. SS dissanti.
3. B^{p} Ukkāmukhaṃ.
4. B^{p} Karakaṇḍaṃ.
5. S^{c} Hatthinisiyāsīnipuran ; S^{m} Hatthiniyāsīnīpuraṃ ; S^{dt} Hatthiniyāsinipuraṃ ; B^{p} Hatthinikāsinisūraṃ.
6. B^{p} sākavana-saṇḍo (*twice*).
7. S^{d} B^{p} pan' (*always*).
8. B^{p} so ca nesaṃ (*as in* Sum).
9. S^{c} S^{cmt} nāmasā.
10. B^{p} *adds* nāma.
11. S^{c} paccabhāsi ; B^{p} paccākāsi.
12. S^{d} posetha ; B^{p} dhovatha.

maṃ amma, imasmā maṃ amma asucismā parimocetha[1], atthāya vo bhavissāmīti." Yathā kho pana Ambaṭṭha etarahi manussā pisāce[2] pisācā ti sañjānanti, evam eva kho Ambaṭṭha tena samayena manussā pisāce pi[3] Kaṇhā ti saññanti. Te evam āhaṃsu : "Ayaṃ sañjāto[4] paccābhāsi.[5] Kaṇho jāto pisāco jāto ti." Tadagge[6] kho pana Ambaṭṭha Kaṇhāyanā paññāyanti. So ca Kaṇ-hāyanānaṃ pubba-puriso. Iti kho te Ambaṭṭha porāṇaṃ bhavanti, dāsi-putto tvam asi Sakyānan ti.'

16. Then the Blessed One thought thus: 'This Ambattha is very set on humbling the Sākyas with his charge of servile origin. What if I were to ask him as to his own lineage.' And he said to him :

'And what family do you then, Ambattha, belong to ?'

'I am a Kanhāyana.'

'Yes, but if one were to follow up your ancient name and lineage, Ambattha, on the father's and the mother's side, it would appear that the Sākyas were once your masters, and that you are the offspring of one of their slave girls. But the Sākyas trace their line back to Okkāka the king [7].

'Long ago, Ambattha, King Okkāka, wanting to divert the succession in favour of the son of his favourite queen, banished his elder children—Okkā-mukha, Karanda, Hatthinika, and Sinipura—from the land. And being thus banished they took up their dwelling on the slopes of the Himalaya, on the borders of a lake where a mighty oak tree grew And through fear of injuring the purity of their line they intermarried with their sisters.

'Now Okkāka the king asked the ministers at his court: "Where, Sirs, are the children now[8]?" '

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1. S[t] parimoca.
2. S[d] B[p] pisāce disvā.
3. B[p] *omits* pi.
4. B[p] jāti.
5. S[c] paccayābhāsi : B[p] paccākāsi.
6. S[ct] etadagge.
7. On this famous old king see the legends preserved in the M. B. V, 13; Mahāvastu I, 348; Gāt. II, 311; Sum. I, 258.
8. Sammanti, 'dwell,' not in Childers in this sense. But see S. I, 226 = Sum. I, 125 and Gāt. V, 396.

'There is a spot, Sire, on the slopes of the Himālaya, on the borders of a lake, where there grows a mighty *oak* (sako). There do they dwell. And lest they should injure the purity of their line they have married their *own* (sakāhi) sisters.'

'Then did Okkāka the king burst forth in admiration [93]: "Hearts of oak (sakyā) are those young fellows! Right well they hold their own (parama-sakyā)[1]!"

'That is the reason, Ambattha, why they are known as Sākyas. Now Okkāka had a slave girl called Disā. She gave birth to a black baby. And no sooner was it born than the little black thing said, "Wash me, mother. Bathe me, mother. Set me free, mother, of this dirt. So shall I be of use to you."

' Now just as now, Ambattha, people call devils "devils," so then they called devils "black fellows" (kanha). And they said: "This fellow spoke as soon as he was born. 'Tis a black thing (kaıha) that is born, a devil has been born!" And that is the origin, Ambattha, of the Kanhāyanas[2]. He was the ancestor of the Kawhayanas[3]. And thus is it, Ambattha, that if one were to follow up your ancient name and lineage, on the father's and on the mother's side, it would appear that the Sākyas were once your masters, and that you are the offspring of one of their slave girls."

17. Evaṃ vutte te[4] māṇavakā Bhagavantaṃ etad avocuṃ: 'Mā bhavaṃ Gotama Ambaṭṭhaṃ māṇavaṃ atibāḷhaṃ dāsi-putta-vādena nimmādesi, sujāto ca bho Gotama Ambaṭṭho māṇavo, kula-putto ca Ambaṭṭho māṇavo, bahus-sutoca Ambaṭṭho māṇavo, kalyāṇa-vākkaraṇo[5] ca Ambaṭṭho māṇavo, paṇḍito ca Ambaṭṭho māṇavo, pahoti ca

1. The oak (which doesn't grow in the text, and could not grow in the Terai) has been introduced to enable the word play to be adequately rendered. The Pāli Saka means a teak tree.
2. Kanhāyana is the regular form of patronymic from Kanha.
3. Buddhaghosa gives further details as to his subsequent life.
4. B^p S^c *omit* te.
5. B^p vakkaraṇo *here and below.*

Ambaṭṭho māṇavo bhotā[6] Gotamena saddhiṃ asmiṃ vacane patimantetun[2] ti.'

17. When he had thus spoken the young Brahmans said to the Blessed One: 'Let not the venerable Gotama humble Ambattha too sternly with this reproach of being descended from a slave girl. He is well born, Gotama, and of good family; he is versed in the sacred hymns, an able reciter, a learned man. And he is able to give answer to the venerable Gotama in these matters.'

18. Atha kho Bhagavā te māṇavake etad avoca : 'Sace kho tumhākaṃ māṇavakā[3] evaṃ hoti, "Dujjāto ca Ambaṭṭho māṇavo, akula[4] putto ca Ambaṭṭho māṇāvo, appas-suto ca Ambaṭṭho māṇavo, akalyāṇo-vākkaraṇo ca Ambaṭṭho māṇavo, duppañño ca Ambaṭṭho māavo, na ca pahoti Ambaṭṭho māṇavo samaṇena Gotamena saddhiṃ asmiṃ vacane patimantetun ti," tiṭṭhatu Ambaṭṭho māṇavo, tumhe mayā saddhiṃ asmiṃ vacane mantavho.[5] Sace pana tumhākaṃ māṇavakā[6] evaṃ hoti : "Sujāto ca Ambaṭṭho māṇavo, kula-putto ca Ambaṭṭho māṇavo, bahussuto ca Ambaṭṭho māṇavo, kalyāṇa-vākkaraṇo ca Ambaṭṭho māṇavo, pahoti ca Ambaṭṭho māṇavo samaṇena Gotamena saddhiṃ vacane patimante tun ti," tiṭṭhatha[7] tumhe, Ambaṭṭho māṇavo mayā saddhiṃ mantetûti.'[8]

18. Then the Blessed One said to them: 'Quite so. If you thought otherwise, then it would be for you to carry on our discussion further. But as you think so, let Ambattha himself speak[9].'

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1. S^cmt B^p bho; S^d go (*but see* § 19).
2. B^p paṭi- (*twice*).
3. B^p māṇavakānaṃ.
4. S^d B^p akusala.
5. S^cm mantabbo S^t mantabhe, *and omit* asmiṃ vacane ; S^d mantamho (*see* iv. 18).
6. B^p māṇavakānaṃ.
7. S^ct tiṭṭhapetha.
8. B^p paṭimantetûti.
9. Buddhaghosa (p. 263} says that Gotama's object was to confine the discussion to a single opponent, since if all spoke at once, it

19. 'Sujāto ca bho Gotama Ambaṭṭhe māṇavo, kula putto ca Ambaṭṭho māṇavo, bahussuto ca Ambaṭṭho māṇavo, kalyāṇa-vākkaraṇo ca Ambaṭṭho māṇavo, paṇḍito ca Ambaṭṭho māṇavo, pahoti ca Ambaṭṭho māṇavo sama-ṇena[1] Gotamena saddhiṃ asmiṃ vacane patimantetuṃ. Tuṇhī mayaṃ bhavissāma. Ambaṭṭho māṇavo bhotā[2] Gotamena saddhiṃ asmiṃ vacane patimantetûti.'

19. 'We do think so; and we will hold our peace. Ambattha is able to give answer to the venerable Gotama in these matters.'

20. Atha kho Bgagavā Ambaṭṭhaṃ māṇavaṃ etad avoca: 'Ayaṃ kho pana te Ambaṭṭha sahadhammiko pañho āgacchati, akāmā vyākātabho. Sace na[3] vyākaris-sasi aññena vā aññaṃ paṭicarissasi, tuṇhi vā bhavissasi, pakkamissasi vā, etth; eva te sattadhā[4] muddhā phalissati. Taṃ kim maññasi Ambaṭṭha? Kin ti te sutaṃ brāhma-ṇānam vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ kuto paphutikā Kaṇhāyanā, ko ka Kaṇhā-yanānaṃ pubba-puriso ti ?'

Evaṃ vutte Ambaṭṭho māṇavo tuṇhī ahosi. Dutiyam pi kho Bhagavā Ambaṭṭhaṃ māṇvaṃ etad avoca : 'Taṃ kim maññasi Ambaṭṭha ? Kin ti te sutaṃ brāhmaṇānam vuddhānaṃ mahallakānaṃ. . . pe . . . ko ca Kaṇhāya-nānaṃ pubba-putiso ti ?' Dutiyam pi kho Ambaṭṭho māṇavo tuṇhī ahosi.

Atha kho Bhagavā Ambaṭṭhaṃ māṇavaṃ etad avoca: 'Vyākarohi idāni Ambaṭṭha, ha dāni te tuṇhi-bhāvassa kālo. Yo kho Ambaṭṭha Tathāgatena yāva tatiyakaṃ[5] saha-dhammikaṃ panhaṃ puṭṭho na vyākaroti, etth' ev' assa sattadhā muddhā phalissatīti.'

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could not well be brought to a conclusion. In the text Gotama repeats the whole speech of the Brahmans.

1. B^p bhotā
2. B^c bho (*as before,* § 17).
3. S^{ct} pana ; B^p tvaṃ na.
4. S^d B^p *omit* te s°.
5. B^p tatiyaṃ (*twice*).

20. Then the Blessed One said to Ambattha the Brahman: 'Then this further question arises, Ambattha, a very reasonable one which, even though unwillingly, you should answer. If you do not give a clear reply, or go off upon another issue[1], or remain silent, or go away, then your head will split in pieces on the spot[2]. What have you heard, when Brahmans old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the Kanhāyanas draw their origin, and who the ancestor was to whom they trace themselves back ?'

And when he had thus spoken Ambattha remained silent. And the Blessed One asked the same question again. [95] And still Ambattha remained silent. Then the Blessed One said to him: 'You had better answer, now, Ambattha. This is no time for you to hold your peace. For whosoever, Ambattha, does not, even up to the third time of asking, answer a reasonable question put by a Tathāgata (by one who has won the truth), his head splits into pieces on the spot.'

21. Tena kho pana samayena vajirapāṇī yakkho mahantaṃ ayo-kūṭaṃ ādāya ādittaṃ sampajjalitaṃ sajotibhūtaṃ Ambaṭṭhassa māṇavassa upari vedāsaṭṭhito[3] hoti : 'Sacâyaṃ Ambaṭṭho māṇavo Bhagavatā yāva tatiyakaṃ 'saha-dhammikaṃ pañhaṃ puṭṭho na vyākarissati etth' ev' assa sattadhā muddhaṃ phālessāmīti.' Taṃ kho pana vajirapāṇiṃ yakkhaṃ Bhagavā o'eva passati Ambaṭṭho ca māṇavo. Atha kno Ambaṭṭho māṇavo taṃ disvā bhīto saṃviggo loma-haṭṭha-jāto Bhagavantaṃ yeva tāṇaṃ gavesī Bhagavantaṃ yeva leṇaṃ gaṇaṃ gavesī Bhagavantaṃ yeva saraṇaṃ gavesī

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1. Aññena aññam patikarasi. For this idiom, not in Childers, see M. I, 250; Vin. I, 85 ; A. I, 187, 198 ; Mil. 94 ; Sum. I, 264. It is answering one thing by alleging another.
2. This curious threat—which never conies to anything, among the Buddhists, and is apparently never meant to—is a frequent form of expression in Indian books, and is pre-Buddhistic. Comp. Brihad Ār. Up. III, 6. 2 and 9. 26. Buddhist passages are M. I, 231; Dhp. 72 ; Dhp. A. 87, 140 ; Gāt. I, 54; V, 21, 33, 87, 92, 493, etc.
3. B^p Vehāse dhito.

upanisīditvā Bhagavantaṃ etad avoca : 'Kiṃ etaṃ bhavaṃ Gotaṃo āha ? Puna bhavaṃ Gotamo brūmetûti.'[1]

'Taṃ kiṃ maññasi Ambaṭṭha ? Kin ti te sutaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ, kuto-pabhutikā Kaṇhāyanā, ko ca Kaṇhayanānaṃ pubba-puriso ti ?'

'Evam eva me[2] bho Gotama sutaṃ yath' eva bhavaṃ[3] Gotamo āha, tato-pabhutikā Kaṇhāyanā, so ca Kaṇhāyanā naṃ pubba-puriso ti.'

21. Now at that time the spirit who bears the thunderbolt[4] stood over above Ambattha in the sky with a mighty mass of iron, all fiery, dazzling, and aglow, with the intention, if he did not answer, there and then to split his head in pieces. And the Blessed One perceived the spirit bearing the thunderbolt, and so did Ambattha the Brahman. And Ambattha on becoming aware of it, terrified, startled, and agitated, seeking safety and protection and help from the Blessed One, crouched down beside him in awe[5], and said : 'What was it the Blessed One said ? Say it once again !'

'What do you think, Ambattha ? What have you heard, when Brahmans old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the Kanhāyanas draw their origin, and who the ancestor was to whom they trace themselves back ?'

'Just so, Gotama, did I hear, even as the venerable Gotama hath said. That is the origin of the Kanhāyanas, and that the ancestor to whom they trace themselves back.'

22. Evaṃ vutte māṇavakā unnādino uccā-saddā mahā-saddā ahesuṃ : 'Dujjāto kira bo Ambaṭṭho māṇavo, akula-putto kira bho Ambaṭṭho mānavo, dāsi-putto kira bho

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1. B[p] bravitu ti.
2. S[dt] B[p] *omit* me.
3. S[cm] bho.
4. Vagira-pānī: to wit, Indra, says Buddhaghosa.
5. Upanisīdati; whence Upanishad, a mystery, secret, listened to in awe.

Ambaṭṭho māṇavo Sakyānaṃ, ayya-puttā kira bho Ambaṭṭhassa māṇavassa Sakyā bhavanti. Dhamma-vādim yeva kira mayaṃ samaṇaṃ Gotamaṃ apasādetabbaṃ[1] amaññimbāti.'

22. And when he had thus spoken the young Brahmans fell into tumult, and uproar, and turmoil; and said : ' Low born, they say, is Ambattha the Brahman; his family, they say, is not of good standing; they say he is descended from a slave girl; and the Sākyas were his masters. We did not suppose that the Samana Gotama, whose words are righteousness itself, was not a man to be trusted!'

23. Athakho Bhagavato etad ahosi : Atibāḷhaṃ kho ime māṇavakā Ambaṭṭhaṃ māṇavaṃ dāsi-putta-vādena nimmādenti, yan nūnâham parimoveyyan ti.' Atha kho Bhagavā te māṇavake etad avoca : 'Mā kho tumhe māṇavakā Ambaṭṭhaṃ māṇavaṃ atibāḷhaṃ dāsi-putta-vādena nimmādetha. Uḷāro so Kaṇho isi[2] ahosi. So dakkhiṇaṃ janapadaṃ gantvā, brahme mante adhiyitavā rājānaṃ Okkākaṃ[3] upasaṃkamitvā Khuddarupiṃ[4] dhītaraṃ yāci. Tassa rājā Okkāko "ko neva re m'ayaṃ[5] dāsi-putto samāno Khuddarūpiṃ dhītaraṃ yācatīti" kupito anattamano khurap- paṃ sannayhi.[6] So taṃ khurappaṃ. Atha kho māṇavakā amaccā pārisajjā Kaṇhaṃ isiṃ upasaṃkamitvā etad avocuṃ :

' "Sotthi bhadante hotu rañño, sotthi bhadante hotu rañño ti."

' "Sotthi bhavissati rañño api ca rājā yadi adho khurappaṃ muñcissati, yāvatā rañño vijitaṃ ettāvatā paṭhaviṃ udrīyissatīti."

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1. B^p apasāretabbaṃ.
2. S^c itthi.
3. B^p *adds* upasaṃkami.
4. S^ct *the third time* Muddarūpiṃ ; S^d *thrice* Muddarūpaṃ ; B^p *thrice* Maddarupi.
5. B^p ko nevaṃ re ayaṃ ; S^d mayhaṃ.
6. S^d sannayihi ; S^t B^p sannahi.

" 'Sotthi bhadante hotu rañño, sotthi janapadassâti."

' "Sotthi bhavissati rañño sotthi janapadassa, api ca rājā yadi uddhaṃ khurappaṃ muñcissati, yāvatā rañño vijitaṃ ettāvatā satta vassāni devo na vassissatīti."

' "Sotthi bhadante hotu rañño, sotthi janapadassa, devo ca vassatûti."

' "Sotthi bhavissati rañño, sotthi janapadassa, devo ca vassissati, api ca rājā jeṭṭha-kumāre khurappaṃ paṭiṭṭhāpetu, sotthi kumāro pallomo bhavissatīti."

'Atha kho māṇavakā amaccā Okākassa ārocesuṃ : "Okkāko jeṭṭha-kumāre khurappaṃ patiṭṭhāpetu, sotthi kumaro pallomo bhavissatīti." Ath kho rājā Okkāko jeṭṭha-kumāre khurappaṃ patiṭṭhāpesi, sotthi kumāro pallomo sambhavi. Atha kno tassa rājā Okkāko bhīto[1] brahma-daṇḍeba tajjito Khuddarūpiṃ dhītaraṃ adāsi. Mā kho tumhe māṇavakā Ambaṭṭhaṃ māṇavaṃ atibāḷhaṃ dāsi-putta-vādena nimmādetha. Uḷāro so Kaṇho isi ahosīti.'

23. And the Blessed One thought: 'They go too far, these Brahmans, in their depreciation of Ambattha as the offspring of a slave girl. Let me set him free from their reproach.' And he said to them : 'Be not too severe in disparag-ing Ambattha the Brahman on the ground of his descent. That Kanha became a mighty seer[2]. He went into the Dekkan, there he learnt mystic verses, and returning to Okkāka the king, he demanded his daughter Madda-rūpt in marriage. To him the king in answer said: "Who forsooth is this fellow, who— son of my slave girl as he is—asks for my daughter in marriage;" and, angry and displeased, he fitted an arrow to his bow. But neither could he let the arrow fly, nor could he take it off the string again[3].

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1. B[p] *adds* saṃviggo loma-hāttha-jāto.
2. Rishi, mystic sage, magician being no doubt implied, as in B. V. II, 81 = (Gāt. I, 17 (verse 90). Compare Merlin.
3. The effect of course of the charm which, Buddhaghosa tells us (p. 265), was known as the Ambattha charm.

'Then the ministers and courtiers went to Kanha the seer, and said : "Let the king go safe, Sir; let the king go safe[1]."

"The king shall suffer no harm. But should he shoot the arrow downwards, then would the earth dry up as far as his realm extends."

"Let the king, Sir, go safe, and the country too."

"The king shall suffer no harm, nor his land. But should he shoot the arrow upwards, the god would not rain for seven years as far as his, realm extends[2]."

"Let the king, Sir, go safe, and the country too ; and let the god rain."

"The king shall suffer no harm, nor the land either, and the god shall rain. But let the king aim the arrow at his eldest son. The prince shall suffer no harm, not a hair of him shall be touched."

'Then, O Brahmans, the ministers told this to Okkāka, and said : "Let the king aim[3] at his eldest son. He will suffer neither harm nor terror." And the king did so, and no harm was done. But the king, terrified at the lesson given him, [97] gave the man his daughter Madda-rūpl to wife. You should not, O Brahmans, be too severe to disparage Ambattha in the matter of his slave-girl ancestress. That Kaıha was a mighty seer.'

24. Atha kho Bhagavā Ambaṭṭhaṃ māṇavaṃ āmantesi: 'Taṃ kim maññasi Ambaṭṭha ? Idha khattiya-kumāro brāhmaṇa-kaññāya saddhiṃ saṃvāsaṃ kappeyya. Tesaṃ saṃvāsam anvāya putto jāyetha. Yo so khattiya-kumārena brāhmaṇ-kaññāya putto uppanno api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti ?'

'Lebetha bho Gotama.'

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1. Sotthihotu. This is the old mystic word swasti. We have lost the use of such expressions, *Faustum fac regem.*
2. All this, says Buddhaghosa, was *brutum fulmen.* The Ambattha charm had only power to stop the arrow going off ; not to work such results as these.
3. Literally 'place the arrow (which had a barb shaped like a horse-shoe) on his son.'

Api nu naṃ brāhmaṇā bhojjeyyuṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti ?'

"Bhojeyyuṃ bho Gotame.'

'Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā ti?'[1]

'Vāceyyuṃ bho Gotama.'

'Api nu' ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti ?'

'Apinunaṃ hi 'ssa bho Gotama.'

'Api nu naṃ khattiyā khattiyâbhibhisekena abisiñseyyun ti.'

'No h'etaṃ[2] bho Gotama.'

'Taṃ kissa hetu ?'

'Mātito hi bho Gotama anuppanno[3] ti.'

24. Then the Blessed One said to Ambattha: 'What think you, Ambattha ?" Suppose a young Kshatriya should have connection with a Brahman maiden, and from their intercourse a son should be born. Now would the son thus come to the Brahman maiden through the Kshatriya youth receive a seat and water (as tokens of respect) from the Brahmans ?'

'Yes, he would, Gotama.'

'But would the Brahmans allow him to partake of the feast offered to the dead, or of the food boiled in milk[4], or of the offerings to the gods, or of food sent as a present ?'

'Yes, they would, Gotama.'

'But would the Brahmans teach him their verses or not?'

'They would, Gotama.'

'But would he be shut off, or not, from their women?'

'He would not be shut off.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya ?'

'Certainly not, Gotama.'

'Why not that ?'

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1. Bp vā ti n' evâti (*but see* § 27).
2. Bp no hi, *and below* no h' idaṃ.
3. Sdm anuppannā ; Bp anupasampanno (*here and in* § 25).
2. Thālipāka. See Gāt. I, 186; Mil. 249. It is used in sacrifices, and also on special occasions.

' Because he is not of pure descent on the mother's side.'

25. 'Taṃ kim maññasi Ambaṭṭha ? Idha brāhmaṇa-kumāro khattiya-kaññāya saddhiṃ saṃvāsaṃ kappeyya-Tesaṃ saṃvāsaṃ anvāya putto jāyetha. Yo so brāhmaṇa-kumārena khattiya-kaññaya putto uppanno api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ va ti ?'

'Labhetha bho Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti ?'

'Bhojeyyuṃ bho Gotama.'

'Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā ti?'

'Vāceyyuṃ bho Gotama.'

'Api nu 'ssa itthisu āvaṭaṃ vā assa anavaṭaṃ vā ti ?'

'Anāvaṭaṃ hi 'ssa bho Gotam'.

'Api nu khattiyā khattiyâbhisekena abhisiñceyyunti ?'

'No h' etaṃ bho Gotama.'

'Taṃ kissa hetu ?'

'Pitito hi bho Gotama anuppanno ti.'

25. 'Then what think you, Ambattha ? Suppose a Brahman youth should have connection with a Kshatriya maiden, and from their intercourse a son should be born. Now would the son thus come to the Kshatriya maiden through the Brahman youth receive a seat and water (as tokens of respect) from the Brahmans?'

'Yes, he would, Gotama.'

'But would the Brahmans allow him to partake of the feast offered to the dead, or of food boiled in milk, or of an offering to the gods, or of food sent as a present ?'

'Yes, they would, Gotama.'

'But would the Brahmans teach him their verses or not ?'

'They would, Gotama.'

[98] ' But would he be shut off, or not, from their women?'

'He would not, Gotama.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya ?'

'Certainly not, Gotama.'

'Why not that ?'

'Because he is not of pure descent on the father's side.'

26. 'Iti kho Ambaṭṭha itthiyā vā[1] itthiṃ karitvā purisena vā purisaṃ karitvā khattiyā va seṭṭhā hīnā brāhnaṇā. Taṃ ki maññasi Ambaṭṭha ? Idha brāh-maṇā brāhmaṇaṃ kismicid[2] eva pakaraṇe khura-muṇḍaṃ karitvā assa-puṭena[3] vadhitvā raṭṭhā vā nagarā vā pab-bājeyyuṃ. Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti ?'

'No h'idaṃ bho Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyuṃ sadhehe vā thālipāke vā yaññe vā pāhuṇe vā ti ?'

'No h'idaṃ bho Gotama.'

Api nu naṃ brāhmaṇā mante vāceyyuṃ vāno vā ti ?'

'No h'idaṃ bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti ?'

'Āvaṭaṃ hi 'ssa bho Gotama.'

26. 'Then, Ambattha, whether one compares women with women, or men with men, the Kshatriyas are higher and the Brahmans inferior.

'And what think you, Ambattha ? Suppose the Brahmans, for some offence[4] or other, were to outlaw a Brahman by shaving him and pouring ashes over his head[5], were to banish him from the land or from the township. Would he be offered a seat or water among the Brahmans ?'

'Certainly not, Gotama.'

'Or would the Brahmans allow him to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present ?'

'Certainly not, Gotama.'

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1. SS *omit* vā.
2. S[t] kismiñcid; S[cm] kismīcid (*and so each in* § 27).
3. *See* A. iv. 242.3.
4. Pakarane. Perhaps 'in consequence of some regulation or other.' Buddhaghosa (p. 267) says 'offence,' but compare Mil. 189.
5. Assa-putena vadhitvā, literally 'killing him with (the proceeding called) the Ash-basket.' Compare the idiom 'cut him dead.' It is also mentioned at A. II, 242.

'Or would the Brahmans teach him their verses or not?'

'Certainly not, Gotama.'

'And would he be shut off, or not, from their women ?'

'He would be shut off.'

27. 'Taṃ kim maññasi Ambaṭṭha ? Idha khattiyā khattiyaṃ kismicid eva pakaraṇe khura-muṇḍaṃ karitvā assa-puṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṃ. Api nu so labetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti ?'

'Labetha bo Gotama.'

'Api nu naṃ brāhmaṇā bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti ?'

'Bhojeyyuṃ bho Gotama.'

'Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā ti ?'

'Vāceyyuṃ bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti ?'

'Anāvataṃ hi 'ssa bho Gotama.'

'Ettāvatā kho Ambaṭṭha khattiy;o parama-nihīnataṃ patto hoti yad eva naṃ khattiyā khura-muṇḍaṃ karitvā assa-puṭena vadhitvā raṭṭhā vā nagarā vā pabbājenti. Iti kho Ambaṭṭha yadā pi khattiyo parama-nihīna-taṃ patto hoti tadā pi khattiyā va seṭṭhā hīnā brāhmaṇā.

27. 'But what think you, Ambattha ? If the Ksha-triyas had in the same way outlawed a Kshatriya, and banished him from the land or the township, would he, among the Brahmans, be offered water and a seat ?'

'Yes, he would, Gotama.'

'And would he be allowed to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present ?'

'He would, Gotama.'

'And would the Brahmans teach him their verses ?'

'They would, Gotama ?'

'And would he be shut off, or not, from their women ?'

'He would not, Gotama.'

[99] 'But thereby, Ambattha, the Kshatriya would have fallen into the deepest degradation, shaven as to his head, cut

dead with the ash-basket, banished from land and township. So that, even when a Kshatriya has fallen into the deepest degradation, still it holds good that the Kshatriyas are higher, and the Brahmans inferior.

28. 'Brahmunā pi esā Ambaṭṭha Sanaṃ-kumāreṇa[1] gāthā bhāsitā :

Khattiyo seṭṭho jane tasmiṃ ye[2] gotta-paṭisārino.
Vijjācaraṇa-sampanno so seṭṭho deva-mānuse ti.

Sā kho pan' esā Ambaṭṭha brahmunā Sanaṃ-kumārena gāthā sugītā na duggītā subhāsitā na dubbhāsitā attha-saṃhitā na[3] anattha-saṃhitā anumatā mayā pi[4] Aham pi Ambaṭṭha evaṃ vadāmi :

Khattiyo seṭṭho janetasmiṃ ye[5] gotta-paṭisārino
Vijjācaraṇa-sampanno so seṭṭho deva-mānuse ti.'

28. 'Moreover it was one of the Brahmā gods, Sanam-kumāra[6], who uttered this stanza[7] :

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1. B^p Sena.
2. S^{ct} yo.
3. S^d no.
4. B^p *omits* pi. *This* § 28 *recurs so far at* M.I. 358, *and the verse at* S. vi. 2.1; xxi. 11.
5. S^c yo.
6. Sanarz-kumāra means 'ever virgin.' According to the legend—common ground to Brahmans and Buddhists—there were five 'mind born' sons of Brahma, who remained always pure and innocent, and this Brahmā was one of the five. See the passages quoted by Chalmers in the J. R. A. S., 1894, p. 344.

   Hofrath Bühler has pointed out that in the Mahābhārata III, 185 (Bombay edition) there is an interesting passage where Sanatkumāra (the Sanskrit form of the name Sanam-kumāra) is actually represented by the Brahmans themselves as having uttered, as referee in a dispute on a point similar to the one here discussed, not indeed the actual words here imputed to him, but others of a very similar import. See the whole article in the J. R. A. S., 1897, pp. 585-588. We either have in our text a quotation from an older
7. For note 7 see next pare.

"The Kshatriya is the best of those among this folk who put their trust in lineage.

But he who is perfect in wisdom and righteousness, he is the best among gods and men."

'Now this stanza, Ambattha, was well sung and not ill sung by the Brahmā Sanam-kumāra, well said and not ill said, full of meaning and not void thereof. And I too approve it; I also, Ambattha, say :

" The Kshatriya is the best of those among this folk who put their trust in lineage[1].

But he who is perfect in wisdom and righteousness, he is the best among gods and men."

Bhāṇavāraṃ Paṭhamaṃ.

Here ends the First Portion for Recitation[2].

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recension of the same legend, or one of the two—either the Brahman editors of the Mahābhārata, or the composers of our Sutta—have twisted the legend a little in their own favour.

7. The verse is a favourite one. It occurs also at M. I, 358; S. I, 153; II, 284; and below in the Aggañña Sutta.

1. Gotta-patisārino. Either 'tracing back their gotras' or 'referring back to their gotras' according as we derive the word with Childers from √sar, or with Bühler from √smar. It occurs also in the description (Mahā Sudassana Sutta) of the ideal woman as kimkāra-patisārinī. Bühler, *loc. cit.*, renders it 'record their gotras.'

   The next line might also be rendered 'when perfect,' etc., referring to the Kshatriya.

2. This question of caste, besides being often referred to in isolated passages, is described at length also in the Assalāyana, Kannakathāla, and Madhura Suttas, all in the Magghima. The first has been translated into German by Professor Pischel and the last into English by Mr. Chalmers, J. R. A. S., 1894, p. 341 and foil. On the facts of caste as disclosed in the Gataka book see Pick's 'Sociale Gliederung in Indien zu Buddha's Zeit,' Kiel, 1897 ; and on the general history of caste in India see Senart's 'Les Castes dans l'Inde,' Paris, 1896.

CHAPTER II

1. 'Katamaṃ pana taṃ bho Gotama caraṇam, katamā[1] sā vijjā ti ?'

'Na kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya jāti-vādo vā vuccati, gotta-vādo vā vuccati, māna-vādo vā[2] vuccati : "Arahasi vā maṃ tvaṃ na vā maṃ tvaṃ arahasīti." Yattha kho Ambaṭṭha āvāho vā hoti vivāho vā hoti āvāha-vivaho vā hoti etth' etaṃ vuccati jāti-vādo iti pi, gotta-vādo iti pi, māna-vādo iti pi : "Arahasi vā maṃ tvaṃ na vā maṃ tvaṃ arahasīti." ye hi keci Ambaṭṭha jāti-vāda-vinibandhā vā gotta-vāda-vinibandhā vā mā māna-vāda-vinibandhā vā āvāha-vivāha-vinibandhā vā, āraka te anuttarāy vijjā-caraṇa-sampadāya. Pahāya kho Ambaṭṭha jāti-vāda-vinibandhañ va gotta-vāda-vinibandhañ ca māna-vāda-vinibandhañ ca āvāha-vivāha-vinibandhañ ca anuttarāya vijjā caraṇa-sampadāya sacchi-kiriyā hotīti.'

II. 1. 'But what, Gotama, is the righteousness, and what the wisdom spoken of in that verse ?'

'In the supreme perfection in wisdom and righteousness, Ambattha, there is no reference to the question either of birth, or of lineage, or of the pride which says : "You are held as worthy as I," or "You are not held as worthy as I." It is where the talk is of marrying, or of giving in marriage, that reference is made to such things as that. For whosoever, Ambattha, are in bondage to the notions of birth or of lineage, or to the pride of social position, or of connection by marriage, they are far from the best wisdom and righteousness. It is only by having got rid of all such bondage that one can realise for himself [100] that supreme perfection in wisdom and in conduct.'

2. 'Katamaṃ pana taṃ bho Gotama caraṇaṃ, katama[3] sā vijjā ti ?'

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1. B^{p} *adds* ca pana (*see* § ii. 2).
2. S^{mt} *omit these* vā's.
3. B^{p} *adds ca* (*see last* §).

'Idha Ambaṭṭha Tathāgato loke uppajjati arahaṃ sammāsambuddho. . . pe. . . [yathā Sāmaññaphalaṃ evaṃ vitthāretabbaṃ]. . . evaṃ kho Ambaṭṭha bhikkhu sīla-sampanno hoti.[1]

'. . . pe[2]. . .paṭhamajjhānaṃ upasampajja viharati. Idam pi 'ssa hoti caraṇasmiṃ.[3] . . . pe[4]. . . catut-thajjhānaṃ upasampajja viharati. Idam pi 'ssa hoti caraṇasmiṃ. Idaṃ kho taṃ Ambaṭṭha caraṇaṃ.

'. . . pe[5] . . . ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti . . . pe[6] . . . Idam pi 'ssa hoti vijjāya . . . pe[7]. . . nâparaṃ itthattāyâti pajānāti. Idam pi 'ssa hoti vijjāya. Ayaṃ kho sā Ambaṭṭha vijjā.

'Ayaṃ vuccati Ambaṭṭha bhikkhu[8] vijjā-sampanno iti po caraṇa-sampanno iti pi vijjā-caraṇa-sampanno iti pi.[8] Imāya ca Ambaṭṭ[9] vijjā-caraṇa-sampadāya aññā vijja-sampadā caraṇa-sampadā uttaritarā vā paṇītatarā vā n'atthi.

2. 'But what, Gotama, is that conduct, and what that wisdom ?'

Here follow, under Morality (Sīla)[10],

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1. D. ii. 40-63.
2. D. ii. 64-75, *but possibly only the passage at* D. ii. 75 *beginning* so vivicc' eva *is meant.*
3. S[d] sīlasmiṃ (*but see* Sum.).
4. D ii 77-81, *but possibly only the description of the* Jhānas *in the first lines of* D. ii. 77, 79, 81, is to be repeated here.
5. *Only* S[m] *has this* pe.
6. D. ii. 83.
7. D. ii. 84-98, *but possibly or^* §§ 85, 87, 89, 91, 93, 95, 97.

8_8. SS vijjā-caraṇa-sampanno iti pi caraṇa-sampanno iti pi.

9. B[p] vijjā-sampadāya ca caraṇa-sampadāya ca aññā vijjā-sampadā ca caraṇa-sampada ca. *It is this imitation of the closing phrase of* D. ii. 98 *which makes us think that the whole of* D. ii. 40-98 *is meant to be repcated here with the necessary changes.*
10. Buddhaghosa, p. 268, seems to have had a different reading—idam p'assa hoti sīlasmim—from that preserved in our text. It comes to much the same result, but is better, as omitting the word bhikkhu.

The introductory paragraphs (§§ 40-42 *of the Sāmañña-phala, pp.* 62, 63 *of the texf) on the appearance of a Buddha, his preaching, the conversion of a hearer, and his renunciation of the world: then come*

1. *The Sīlas, above, pp.* 4-12 (§§ 8-27) *of the text. Only the refrain differs. It runs here, at the end of each clause, through (he whole of this repeated passage : 'This is reckoned in him as morality.'*

Then under Conduct (Karana),

2. *The paragraph on Confidence, above, p.* 69 *of the text,* § 63. *The refrain from here onwards is: 'This is reckoned to him as conduct'*

3. *The paragraph on 'Guarded is the door of his senses' above, p.* 70 *of the text,* § 64.

4. *The paragraph on ' Mindful and self-possessed' above, p.* 70 *of the text,* § 65.

5. *The paragraph on Content, above, p.* 71 *of the text,* § 66.

6. *The paragraph on Soliṭude, above, p.* 71 *of the text,* § 67.

7. *The paragraphs, on the Five Hindrances, above, pp.* 71-2 *of the text,* §§ 68-74.

8. *The paragraphs on the Four Rapt Contemplations*[1], *above, pp.* 73-76, §§ 75-82. *The refrain at the end of each of them ('higher and better than the last') is here, of course, to be read not as higher fruit of the life of a recluse, but as higher conduct.*

Under Wisdom (Viggā),

9. *The paragraphs on Insight arising from Knowledge* (*Nāna*-dassanam), *above, p.* 76 *of the text,* §§ 83, 84. *7he refrain from here ȯnwards is : 'This is reckoned in him as wisdom, and it is higher and sweeter than the last.'*

10. *The paragraphs on the Mental Image, above, p.* 77 *of the text,* §§ 85, 86.

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1. It is important to notice that these are put, not under wisdom, but under conduct.

11. *The paragraphs on Mystic Gifts* (Iddhi), *above, p.* 77 *of the text, §* 87, 88.

12. *The paragraphs on the Heavenly Ear* (Dibbasota), *above, p.* 79 *of the text, §§* 89, 90.

13. *The paragraphs on Knowledge of the hearts of others* (Keto-pariya-*ñanam*), *above, p.* 79 *of the text, §§* 91,92.

14. *The paragraphs on Memory of one's own previous births* (Pubbe-nivāsa-anussati-*ñāna*), *above, p.*81 *of the text, §§* 93, 94.

15. *The paragraph on the Divine Eye* (Dibbakakkhu), *above,* 1. 82 *of th.e text, §* 95, 96.

16. *The paragraphs on the Destruction of the Deadly Floods* (Āsavānam khaya-ñānam), *above, p.* 83 *of the text, §§* 97, 98[1].]

'Such a man, Ambattha, is said to be perfect in wisdom, perfect in conduct, perfect in wisdom and conduct. And there is no other perfection in wisdom and conduct higher and sweeter than this.'

3. Imāya kho Ambaṭṭha anuttarāya vijjā - caraṇa - sampadāya cattāri apāya-mukhāni bhavanti. Katamāni cattāri? Idha Ambaṭṭha ekacco samaṇ vā brāhmaṇo vā imaṃ yeva anuttaraṃ vijjā-caraṇa-sampadaṃ anabhi-sambhuṇa-māno khāri-vividham[2] ādāya araññe vanam[3] ajjhogāhati[4] "pavatta-phala-bhojano bhavissamīti." So aññadatthu vijjā-caraṇa-sampannass' eva paricārako[5] sampajjati. Imāya kho Ambaṭṭha anuttarāya vijja-caraṇa-sampadāya idaṃ pathamaṃ apāya-mukhaṃ bhavati.

'Puna ca paraṃ Ambaṭṭha idh' ekacco samaṇo vā brāh-maṇo vā imañ va anuttaraṃ vijjā - varaṇa - sampadaṃ anabhisambhuṇamāno, pavattaphala-bhojanatañ ca anabhi-

1. There are therefore eight divisions of conduct, and eight of the higher wisdom.
2. S[c] khātaṃ vividham, B[p] kharividhaṃ.
3. B[p] arannñāyatanaṃ (*but see below*).
4. *So all MSS. twice* (*see* § 4).
5. S[c] parivār[o] (*throughout*).

sambhuṇamāno, kuddāla-piṭakam[1] ādāya araññe vanam[2] ajjhogāhati "kandamūlaphala - bhojano bhavissāmīti." So Aññadatthu vijjā-varaṇa-sampannass' eva paricārako[3] sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idaṃ dutiyaṃ apāya-mukhaṃ bhavati.

'Puna ca paraṃ Ambaṭṭha idh' ekacco samaṇo vā brāhmaṇo vā imaṃ c' eva anuttaraṃ vijjā-caraṇa-sampadaṃ anabhisambhuṇamāno, pavattaphala-bhojanatañ ca anabhisambhuṇamāno, kandamūlaphala-bhojanatañ ca anabhisambhuṇamāno, gāma - sāmantaṃ vā nigama-sāmantaṃ vā agyâgāraṃ karitvā aggiṃ parivaranto acchati. So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā - caraṇa - sampadāya idaṃ tatiyaṃ apāya - mukhaṃ bhavati.

'Puna ca paraṃ Ambaṭṭha idh' ekacco samaṇo vā brāhmaṇo vā imañ c' eva anuttaraṃ vijjā-caraṇa-sampadaṃ anabhisambhuṇamāno, pavattaphala-bhojanatañ ca anabhisambhuṇamāno, kandamūlaphala-bhojanatañ ca anabhisambhuṇamāno, agg- paricariyañ ca anabhisambhuṇamāno, cātummahāpathe catudvāraṃ agāraṃ[4] karitvā acchati : "Yo imāhi catuhi disāhi āgamissati samaṇo vā brāhmaṇo va tam ahaṃ yathā sattiṃ[5] yathā balaṃ[6] paṭipūjes-sāmīti." So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idaṃ catutthaṃ apāya-mukhaṃ bhavati.

'Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya imāni cattari apāya-mukhāni bhavanti.

3. 'Now, Ambattha, to this supreme perfection in wisdom and goodness there are Four Leakages[7]. And what are the four ?'

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1. S[t] kuddāla-pīṭhakaṃ.
2. B[p] āraññavanaṃ (*and so always afterwards*).
3. S[ct] parivār°.
4. B[p] agyāgāraṃ ; S[d] āgāraṃ (*here and below*).
5. B[p] satthiṃ.
6. B[p] phalaṃ.
7. Apāya-mukhāni, 'outlets, leakages, so that it cannot fill up.' The word aya-mukham, inlet, is used in its concrete sense at D. I, 74, and both words at A. II, 166; and 'outlet' occurs figuratively, in a secondary sense, as in this passage, in the Sigālovāda Sutta, p. 299.

'In case, Ambattha, any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, with his yoke on his shoulder (to carry fire-sticks, a water-pot, needles, and the rest of a mendicant friar's outfit), should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on fruits that have fallen of themselves"—then, verily, he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, taking a hoe and a basket with him, should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on bulbs and roots and fruits"—then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

'And again, Ambatta, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, should build himself a fire-shrine near the boundaries of some village or some town, and there dwell serving the fire-god[1]—then, verily, he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, and without having attained to serving the fire-god, should build himself a four-doored

1. For instances of this see (Gāt. I, 285, 494; II, 43. Such service paid to a god has already been condemned in the tract on the Sīlas, the minor details of mere morality (above, pp. 24, 25).

almshouse at a crossing where four high roads meet, and dwell there, saying to himself: "Whosoever, whether recluse or Brahman, shall pass here, from either of these four directions, him will I entertain according to my ability and according to my power"— then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

'These are the Four Leakages, Ambattha, to supreme perfection in righteousness and conduct[1].

4. 'Taṃ kim maññasi Ambaṭṭha ? Api nu tvaṃ imāya anuttarāya vijjā-caraṇa-sampadāya sandissasi sācariyako tu?'

'No h' idaṃ bho Gotama. Ko câhaṃ bho Gotama sācariyako, kā ca anuttarā vijjā-caraṇa-sampadā ? Ārako 'haṃ[2] bho Gotama anuttarāya vijjā-caraṇa-sampadāya sācariyako ti.'

'Taṃ kim maññasi Ambaṭṭha ? Api nu tvaṃ imañ c' eva anuttaraṃ vijjā-caraṇa-sampadaṃ anabhi sambhuṇamāno khāri-vividhaṃ ādāya[3] araññe vanam ajjhogāhasi[4] "sācariyako pavatta-phala-bhojano bhavissāmâti" '

'No h' idaṃ bho Gotama.'

Taṃ kim maññasi Ambaṭṭha ? Api nu tvaṃ imañ c' eva anuttaraṃ vijjā-caraṇa-sampadaṃ anabhisambhuṇamāno pavattaphala-bhojanatañ a anabhisambhuṇamāno kuddāla - piṭakaṃ ādāya araññe vanam ajjhogāhasi "sācariyako kandamūlaphala-bhojano bhavisāmâti." '

'No h'idaṃ bho Gotama.'

'Taṃ kim maññasi Ambaṭṭha ? Api nu tvaṃ imaṃ c' eva anuttaraṃ vijjā-caraṇa-sampadaṃ anabhisambhuṇamāno, pavattaphala - bhojanatañ ca anabhisambhuṇa- māno, kandamūlaphala-bhojanatañ ca anabhisambhuṇa-māno, gāma

1. Buddhaghosa here (p. 270) says that all sorts of Brahman ascetics are here intended to be included, and he gives further details of eight different sorts (discussed in the Journal of the P. T. S. for 1891, pp. 34 foil.).
2. Bp ārakâhaṃ.
3. Sd khāriṃ vividham ādāya ; Bp khāri vidham ādāra.
4. *So all MSS. twice.*

- sāmantaṃ vā nigama - sāmantaṃ vā agyâgāraṃ karitvā aggiṃ paricaranto acchasi sācariyako ti ?'

'No h'idaṃ bho Gotama.'

'Taṃ kim maññasi Ambaṭṭha ? Api nu tvaṃ imañ c' eva anuttaraṃ vijjā-caraṇa-sampadaṃ anabhisambhuṇamāno, pavattaphala-bhojanatañ ca anabhisambhuṇamāno, kandamūlaphala-bhojanatañ ca anabhisambhuṇamāno, aggiparicariyañ ca anabhisambhuṇamāno, cātummahā-pathe catudvāraṃ agāraṃ karitvā acchasi sācariyako: "Yo imāhi catuhi disāhi āgamissati samaṇo vā brāhmaṇo vā taṃ mayaṃ yathā sattiṃ yathā balaṃ paṭipūjessāmâti" ?'

'No h'idaṃ bho Gotama.'

4. 'Now what think you, Ambattha ? Have you, as one of a class of pupils under the same teacher, been instructed in this supreme perfection of wisdom and conduct[1]?'

Not that, Gotama. How little is it that I can profess to have learnt! How supreme this perfection of wisdom and conduct! Far is it from me to have been trained therein ?'

'Then what think you, Ambattha ? Although you have not thoroughly attained unto this supreme perfection of wisdom and goodness, have you been trained to take the yoke upon your shoulders, and plunge into the depths of the forest as one who would fain observe the vow of living only on fruits fallen of themselves ?'

'Not even that, Gotama.'

'Then what think you, Ambattha ? Although you have not attained unto this supreme perfection of wisdom and goodness, nor have attained to living on fruits fallen of themselves, have you been trained to take hoe and basket, and plunge into the depths of the forest as one who would fain observe the vow of living only on bulbs and roots and fruits ?'

'Not even that, Gotama.'

'Then what think you, Ambattha ? Although you have not attained unto this supreme perfection of wisdom and goodness,

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1. Sandissasi sākariyako. Compare M. P. S. 6, 7, 8, 9, 24, 25.

and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, have you been taught to build yourself a fire-shrine on the borders of some village or some town, and dwell there as one who would fain serve the fire-god ?'

'Not even that, Gotama.'

'Then what think you, Ambattha ? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, and have not attained to serving the fire-god, have you been taught to build yourself a four-doored almshouse at a spot where four high roads cross, and dwell there as one who would fain observe the vow to entertain whosoever might pass that way, from any of the four directions, according to your ability and according to your power ?'

'Not even that, Gotama.'

5. 'Iti kho Ambaṭṭha imāya c' eva tvaṃ[1] anuttarāya vijjā-caraṇa-sampadāya parihīnako[2] sācariyako, ye, c' ime anuttarāy vijjā-caraṇa-sampadāya cattāri apāya-mukhāni bhavanti tato c'asi[3] parihīno sācariyako, bhāsitā kho pana te esā Ambaṭṭha ācariyena brāhmaṇena Pokkharasātinā vācā : "Ke ca muṇḍakā[4] samaṇakā ibbhā kiṇhā[5] bandhu-padâpaccā, kā ca tevijjānaṃ sākacchā"[6] ti attanā āpāyiko[7] pi aparipūramāno. Pass' Ambaṭṭha yāva aparaddhañ ca te idaṃ ācariyassa brāhmaṇassa Pokkharasātissa.

5. 'So then you, Ambattha, as a pupil, have fallen short[8] of due training, not only in the supreme wisdom and conduct,

1. SS *omit.*
2. B^p parihīno.
3. S^d *adds* yā ; B^p ca tvaṃ.
4. S^d mundakā ; S^c muddhakā ; B^p muddakā.
5. S^t kiṇhaṃ (*see ante,* § D. iii. 1, 11); B^p kaṇhā ; S^c kinhā.
6. B^p sāgacchā.
7. B^p S^c apāyiko.
8. Parihīnako sākariyako. 'Have been done out of, neglected in the matter of, defrauded of, this wisdom,' etc.

but even in any one of the Four Leakages by which the complete attainment thereof is debarred. And your teacher too, the Brahman Pokkharasādi, has told you this saying: "Who are these shavelings, sham friars, menial black fellows, the offscouring of our kinsman's heels, that they should claim converse with Brahmans versed in the threefold Vedic lore!"—he himself not having even fulfilled any one even of these lesser duties (which lead men to neglect the higher ones). See, Ambattha, how deeply your teacher, the Brahman Pokkharasādi, has herein done you wrong.'

6. 'Brāhmaṇo kho pan' Ambaṭṭha Pokkharasādi rañño Pasenadissa Kosalassa dattikaṃ bhuṇjati. Tassa rājā Pasenadi Kosalo sammukhī-bhāvaṃ pi na dadāti. Yadā pi tena manteti tire dussan tena manteti. Yassa kho pan' Ambaṭṭha dhammikaṃ[1] bhikkhaṃ patigaṇheyya,[2] kathaṃ tassa rājā Pasenadi Kosalo sammukhī-bhāvaṃ pi na dadeyya ? Pass' Ambaṭṭha yāva aparaddhañ ca te idaṃ ācariyassa brāhmaṇassa Pokkharasātissa.

6. 'And the Brahman Pokkharasādi, Ambattha, is in the enjoyment of a grant from Pasenadi, the king of Kosala. But the king does not allow him to come into his presence. When he consults with him he speaks to him only from behind a curtain. How is it, Ambattha, that the very king, from whom he accepts this pure and lawful maintenance, King Pasenadi of Kosala, does not admit him to his presence ? See, Ambattha, how deeply your teacher, the Brahman Pokkharasādi, has herein done you wrong[3].

7. 'Taṃ kim maññasi Ambaṭṭha ? Idha rājā Pasenadi Kosalo hatthi-gīvāya vā nisinno assapiṭṭhe vā nisinno rathûpatthare vā ṭhito uggehi vā rāyanyehi vā kañcid eva

1. S[d] B[p] payātam.
2. *All MSS.* t, *not* ṭ.
3. By concealing this suggestive fact, and thereby leaving you ignorant that the king, a Kshatriya, looked down on a Brahman, even one whom he considered, as a Brahman, of great merit. So at Gāt. V, 257 a king calls a Brahman 'low born' (hīna-gakko) compared with himself.

mantanaṃ[1] manteyya. So tamhā padesā apakkamma ekamante tiṭṭheyya atha āgaccheyya suddo vā sudda-dāso vā. So tasmiṃ padese ṭhito tad eva mantanaṃ manteyya: "Evaṃ pi rājā Pasenadi Kosalo abhāsi." Api nu so rājā-bhaṇitaṃ vā bhaṇati, rājā-mantanaṃ vā manteti, tāvatā[2] so assa rājā vā rāja-matto[3] vā ti ?'

'No h' idaṃ bho Gotama.'

7. 'Now what think you, Ambattaa ? Suppose a king, either seated on the neck of his elephant or on the back of his horse, or standing on the footrug of his chariot [104], should discuss some resolution of state with his chiefs or princes. And suppose as he left the spot and stepped on one side, a workman (Sūdra) or the slave of a workman should come up and, standing there, should discuss the matter, saying: "Thus and thus said Pasenadi the king." Although he should speak as the king might have spoken, or discuss as the king might have done, would he thereby be the king, or even as one of his officers ?' 'Certainly not, Gotama.'

8. 'Evam eva kho tvaṃ Ambaṭṭha : "Ye te ahesuṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāṃ mantānaṃ pavattāro yesam idaṃ etarahi brāhmaṇā poranaṃ manta[4]-padaṃ[5] gītaṃ pavuttaṃ[6] samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathīdam Aṭṭhako[7] Vāmako Vāmadevo Vessāmitto Yamataggi[8] Aṅgiraso Bhāradvājo Vāseṭṭho Kassapo Bhagu —tyâhaṃ mante adhiyāmi sācariyako" ti[9] tāvatā tvaṃ bhavissasi isi vā isittāya paṭipanno ti n' etaṃ ṭhānaṃ vijjati.

1. S^ct mantaṃ.
2. B^p ettāvatā.
3. B^p rājaṃ matto.
4. S^ct mantaṃ.
5. S^c patta-.
6. B^p pavattaṃ.
7. *See Terijja Sutta,* 13, *and 'Vinaya Texts,'* ii. 130.
8 S^m Yamadaggī
9. S^cmt *omit* ti.

8. 'But just so, Ambattha, those ancient poets (Rishis) of the Brahmans, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again and rehearse, intoning or reciting exactly as has been intoned or recited—to wit, Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvaga, Vāsettha, Kassapa, and Bhagu[1]—though you can say : "I, as a pupil, know by heart their verses," that you should on that account be a Rishi, or have attained to the state of a Rishi— such a condition of things has no existence !'

9. 'Taṃ kim maññasi Ambaṭṭha ? Kinti te sutaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ āvariya-pāvariyā-naṃ bhāsamānānaṃ ? Ye te ahesuṃ brāhmaṇaṃ pub-bakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesaṃ idaṃ etarahi brāhmaṇā porāṇaṃ manta[2] -padaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathīdaṃ Aṭṭhako Vāmako Vamadevo Vessāmitto Yamataggi Aṅgi-raso Bhāradvājo Vāseṭṭho Kassapo Bhagu—evaṃ su te sunahātā[3] suvilittā kappita-kesa-massū āmutta-mālâbha-raṇā[4] odāta-vattha-vasanā pañcahi kāmaguṇehi samap-pitā samaṅgi-bhūtā paricārenti seyyathā pi tvaṃ etarahi sācariyako ti ?'

'No h' idaṃ bho Gotama.'

9. 'Now what think you, Ambarrha ? What have you heard when Brahmans, old and well stricken in years, teachers of yours or their teachers, were talking together—did those ancient Rishis, whose verses you so chant over and repeat, parade about well groomed, perfumed, trimmed as to their hair and beard, adorned with garlands and gems, clad in white garments, in the full possession and enjoyment of the five pleasures of sense, as you, and your teacher too, do now ?'

'Not that, Gotama.'

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1. On these names see Tevigga Sutta I, 13 (p. 17 a of my 'Buddhist Suttas') and 'Vinaya Texts,' II, 130.
2. Bp Sct mantaṃ.
3. Bp nhātā ; Sc evaṃ tesu bhoto.
4. Bp maṇi-kuṇḍalābharanā ; Sc amutta-mālā.

10. '[1]Evaṃ su te sālīnaṃ[2] vicita-kāḷakaṃ aneka-sūpaṃ aneka-byañjanaṃ paribhuñjanti seyyathā pi tvaṃ etarahi sācariyako ti ?'

'No h' idaṃ bho Gotama.'

'[3]Evaṃ su te veṭhaka-nata-passāhi nārīhi paricārenti seyyathā pi tvaṃ etarahi sācariyako ti?'

'No h' idaṃ bho Gotama.'

'[4]Evaṃ su te kutta-vālehi vaḷavā-rathehi dīghāhi pato-da-laṭṭhīhi[5] vāhane[6] vitudantā vicaranti[6] seyyathā pi tvaṃ etaragu sācariyako ti ?'

'No h' idaṃ bho Gotam.'

'[7]Evaṃ su te ukkiṇṇa-parikhāsu[8] okkhitta- palighāsu[9] nagarûpakāsu dīghâsi-baddheni[10] purisehi rakkhāpenti seyyathā pi tvaṃ etarahi sācariyako ti ?'

'No h' idaṃ bho Gotama.'

'[11]Iti kho Ambaṭṭha n'eva tvaṃ isi na pana isittāya paṭipanno sācariyoko. Yassa[12] kho pana Ambaṭṭha mayi kaṅkhā vā vimati vā, so mam pañhena, ahaṃ veyyā-karanena sobhissāmīti.'[13]

'Or did they live, as their food, on boiled rice of the best sorts, from which all the black specks had been sought out and removed, and flavoured with sauces and curries of various kinds, as you, and your teacher too, do now ?'

'Not that, Gotama.'

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1. B^{p} *inserts* pa *for* kinti te sutaṃ . . . Bhagu.
2. B^{p} *insets* bhucimaṃsupabhecanaṃ.
3. B^{p} *insets* pa *as above.*
4. B^{p} *insets* pa *as bove ;* S^{c} *omits this paragraph.*
5. S^{t} patodayaṭṭhāhi-

6_6. B^{p} vitudentā.

7. B^{p} *inserts* pa *as above.*
8. S^{d} parikāsu ; B^{p} paridāsu.
9. S^{d} phalighāsu.

10 B^{p} vudhehi.

11. B^{p} *inserts* la.
12. S^{cm} yassa vā.
13. B^{p} sovissāmīti ; S^{c} sossāmīti; S^{dt} soladdhissāmīti ; S^{m} sobhissāmīti.

'Or were they waited upon by women with fringes and furbelows[1] round their loins, as you, and your teacher too, do now ?'

'Or did they go about driving chariots, drawn by mares with plaited manes and tails[2], using long wands and goads the while, as you, and your teacher too, do now ?'

'Not that, Gotama.'

'Or did they have themselves guarded in fortified towns, with moats dug out round them[3] and crossbars let down before the gates[4], by men girt with long swords, as you, and your teacher too, do now ?'

'Not that, Gotama.'

10. 'So then, Ambattha, neither are you a Rishi, nor your teacher, nor do you live under the conditions under which the Rishis lived. But whatever it may be, Ambattha, concerning which you are in doubt or perplexity about me, ask me as to that. I will make it clear by explanation.'

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1. Vethaka-nata-passāhi. We have here probably the ancient name of the very elaborate girdles which all the fashionable women and goddesses wear on the old bas reliefs. Cunningham, 'Stūpa of Bharhut," P1. LI, gives figures and details of them. To judge from the bas reliefs—and I cannot call to mind any Pitaka passage contradicting them—the women (lay women of course, the Sisterhood wore robes from the shoulders downwards) have only very elaborate headdresses and necklaces, a skirt from the waist to the ankles, and a very broad and handsome girdle worn over the top of the skin. They were unclothed from the neck to the waist.
2. Kutta-vilehi. The chariot of the lime, as represented on the bas reliefs, had standing room for four passengers, the steeds wore plumes on their heads, and had their manes and tails elaborately plaited. 'Stūpa of Bharhut,' PI. XII, shows us the chariot of Pasenadi, king of Kosala (see ibid. pp. 124, 125). Kutta is not in Childers. But it occurs frequently. See Gāt. I, 296, 433 ; II, 127, 128; IV, 219; Asl. 321.
3. Compare Gāt. IV, 106; Mil. 330.
4. Okkhitta-palighāsu. Childers says (following the Sanskrit dictionaries) bars 'of iron.' But where does the iron come in ? This is surely a modem improvement. Unfortunately the word is found elsewhere (M. I, 139; A. III, 84; Dhp. 398) only in an ethical sense.

11. Athakho Bhagavā vihārā nikkhamma caṅkamaṃ abbuṭṭhāsi. Ambaṭṭho pi māṇavo vihārā nikkhamma caṅkamam. abbhuṭṭhāsi. Atha kho Ambaṭṭho māṇavo Bhagaantaṃ caṅkamantaṃ anucaṅkamamāno Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni sam-mannesi. Addasā kho Ambaṭṭ kho Ambaṭṭho māṇavo Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nâdhimuccati na sampasīdati, kosohito ca vattha-guyhe pahūta-jivhatāya ca.

11. Then the Blessed One went forth from his chamber, and began to walk up and down. And Ambattha did the same. And as he thus walked up and down, following the Blessed One, he took stock of the thirty-two signs of a great man, whether they appeared on the body of the Blessed One or not. And he perceived them all save only two. [106] With respect to those two—the concealed member and the extent of tongue[1]—he was in doubt and perplexity, not satisfied, not sure.

12. Athakho Bhagavato etad ahosi : 'Passati kho me ayaṃ Ambaṭṭho māṇavo dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nâdhimuccati na sampasīdati, kosohite ca vattha-guyhe pahūta-jivhatāya câti.'

Athakho Bhagavā tathārūpaṃ iddhâbhisaṃkhāraṃ abhisaṃkhāsi yathā addasa Ambaṭṭho māṇavo Bhagavato

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1. Neither text nor commentary make it clear what these two marks really quite meant. The first, says Buddhaghosa, is 'like an elephant's,' and the second seems, from what follows, to be the power of extending the tongue, like a snake's, to a great length. This last is possibly derived from poetical descriptions of the tongues of flame or light playing round the disk of the sun.

As to the means by which the Buddha made the first visible to Ambattha, Buddhaghosa simply quotes Nāgasena (at Mil. 169) to show that he made a visible image of himself fully dressed in his robes. And the difficulty is to see how that would have helped matters. Only an historical explanation of the meaning of the marks can here guide us to what is inferred.

kosohitaṃ vattha-guyhaṃ. Athakho Bhagavā jivahaṃ ninnāmetvā ubho pi kaṇṇa-sotāni anumasi paṭimasi, ubho pi nāsika-sotāni anumasi paṭimasi, kevalam pi nalāṭa-maṇḍalaṃ jivhāya chādesi.[1]

Athakho Ambaṭṭhassa māṇavassa eted ahosi :— 'Samannāgato kho samaṇo Gotamo dvattiṃsa mahapurisa-lakkhaṇehi paripuṇṇehi no aparipuṇṇehīti.' Bhagavantaṃ etad avoca : 'Handa ca dāni mayaṃ bho Gotama gac-chāma, bahu-kiccā mayaṃ bahu-karaṇīyā ti.'

'Yassā dāni tvaṃ Ambaṭṭha kālaṃ maññasīti.'

Athakho Ambaṭṭho mānavo vaḷavā-rathaṃ āruyha pakkāmi.

12. And the Blessed One knew that he was so in doubt. And he so arranged matters by his Wondrous Gift that Ambattha the Brahman saw how that part of the Blessed One that ought to be hidden by clothes was enclosed in a sheath. And the Blessed One so bent round his tongue that he touched and stroked both his ears, touched and stroked both his nostrils, and the whole circumference of his forehead he covered with his tongue[2].

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1. Bp paṭicchādesi (*and so in* § 19).
2. These are two of the thirty-two bodily marks of a Great Being (Mahā-purisa), as handed down among the Brahmans (see note above, p. 88 of the text, § 5) and adopted by the Buddhists. They are in part adaptations to a man of poetical epithets applied to the sun, or to the personification of the mystic human sacrifice; partly characteristics of personal beauty such as any man might have; and one or two of them—the little wart, for instance, between the eyes with white hair on it, and the protuberance at the top of the head—may possibly be added in reminiscence of personal bodily peculiarities which Gotama actually had.

   One of the Dialogues in the Dīgha, the Lakhana Sutta, is devoted to these thirty-two marks. They are also enumerated, with slight differences, in the Mahāpadhāna Sutta; and later books give other lists differing from each other, and from the old lists, in many small points.

   The story told here in §§ 11, 12 recurs in identical words in the Sela Sutta (S. N. No. 33= M. No. 92) and forms the subject of one of the dilemmas put by King Milinda to Nāgasena (Mil. 167).

And Ambattha, the young Brahman, thought: 'The Samana Gotama is endowed with the thirty-two signs of a great man, with them all, not only with some of them.' And he said to the Blessed One: 'And now, Gotama, we would fain depart. We are busy, and have much to do.'

'Do, Ambattha, what seemeth to you fit.'

And Ambttha mounted his chariot drawn by mares, and departed thence.

13. Tena kho pana samayena brāhmaṇo Pokkharasādi Ukkaṭṭhāya nikkhamitvā mahatā brāhmaṇa-gaṇena saddhiṃ sake ārāme nisinno hoti, Ambaṭṭhaṃ yeva māṇavaṃ patimānento. Athakho Ambaṭṭho māṇavo yena sako ārāmo tena payasi. Yavatikā yanassa bhumi yanena gantva yānā paccorohitvā pattiko va yena brāhmaṇo Pokkharasādi ten' upasaṃkami, upasaṃkamitvā brāhmaṇaṃ Pokkharasādim• abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Ambatthaṃ māṇavaṃ brāhmaṇo Pokkharasādi etad avoca:—

13. Now at that time the Brahman Pokkharasādi had gone forth from Ukkattha with a great retinue of Brahmans, and was seated in his own pleasaunce waiting there for Ambattha. And Ambattha came on to the pleasaunce. And when he had come in his chariot as far as the path was practicable for chariots, he descended from it, and came on foot to where Pokkharasādi was, and saluted him, and took his seat respectfully on one side. And when he was so seated, Pokkharasādi said to him :

14. 'Kacci tāta Ambaṭṭha addasa taṃ bhavantaṃ Gota-man ti ?'

'Addasāma kho-mayaṃ bho taṃ bhavantaṃ Gota-man ti ?'

'Kacci tāta Ambaṭṭha taṃ bhavantaṃ Gotamaṃ tathā-santaṃ yeva saddo abbhuggato, no aññathā ? Kacci pana so bhavaṃ Gotamo tādiso, no aññādiso[1] ti ?'

'Tathā-santaṃ yeva bho taṃ bhavantaṃ Gotamaṃ tathā-saddo abbhuggato, no aññathā. Tādiso ca bho so bhavaṃ

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1. S[c] Aññathādiso.

Gotamo, no aññādiso.[1] Samannāgato ca bho so bhavaṃ Gotamo dvattiṃsa mahāpurisa-lakkhaṇehi pari-puṇṇehi no aparipuṇṇehīti.'

'Ahu pana te tāta Ambaṭṭha samaṇena Gotamena saddhiṃ kocid eva kathā-sallāpo ti ?'

'Ahu me bho samaṇena Gotamena saddhiṃ kocid eva kathā-sallāpo ti.'

'Yathā kathaṃ pana te tāta Ambaṭṭha ahu samaṇena Gotamena saddhiṃ kocid evakathā-sallāpo ti ?'

Athakho Ambaṭṭho māṇavo yāvatako ahosi Bhagavatā saddhiṃ kathā-sallāpo taṃ sabbaṃ[2] brāhmaṇassa Pokkha-rasādissa ārocesi.

14. 'Well, Ambattha! Did you see the Blessed One?'

'Yes, Sir, we saw him.'

'Well! is the venerable Gotama so as the reputation about him I told you of declares; and not otherwise. Is he such a one, or is he not ?'

'He is so, Sir, as his reputation declares, and not other-wise. Such is he, not different. And he is endowed with the thirty-two signs of a great man, with all of them, not only with some.'

'And did you have any talk, Ambattha, with the Samana Gotama ?'

'Yes, Sir, I had.'

'And how did the talk go ?'

Then Ambattha told the Brahman Pokkharasādi all the talk that he had had with the Blessed One.

15. Evaṃ vutte brāhmaṇo Pokkharasādi Ambaṭṭhaṃ māṇavaṃ etad avoca : 'Ahovata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka ! Evarūpena kira bho puriso atthacarakena kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjeyya. Yad[3] eva kho tvaṃ Ambaṭṭha taṃ bhavantaṃ

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1. B^p aññatādiso.
2. S^cmt *omit* taṃ (*but no in* § 17).
3. S^cd yāvad.

Gotamaṃ evaṃ āsajja āsajja avacāsi, atha kho so bhavaṃ Gotamo amhehi[1] pi evaṃ upanīyya uapanīyya[2] avaca. Aho vata re amhākaṃ paṇḍitaka, aho hata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka[3]. Evarū pena kira bho puriso atthacarakena kāyassa bhedā param maraṇāyaṃ duggatim vinipātaṃ nirayaṃ uppajjeyyâti.'

So kupito anattamano Ambaṭṭhaṃ māṇavaṃ padasā yeva pavattesi, icchati ca tāvad eva Bhagavantaṃ dassanāya upasaṃkamituṃ.

15. When he had thus spoken, Pokkharasādi said to him : 'Oh ! you wiseacre ! Oh ! you dullard ! Oh ! you expert, forsooth, in our threefold Vedic lore ! A man, they say, who should carry out his business thus, must, on the dissolution of the body, after death, be reborn into some dismal state of misery and woe. What could the very points you pressed in your insolent words lead up to, if not to the very disclosures the venerable Gotama made[4] ? What a wiseacre ; what a dullard ; what an expert, forsooth, in our threefold Vedic lore.'

And angry and displeased, he struck out with his foot, and rolled Ambattha over. And he wanted, there and then, himself, to go and call on the Blessed One.

16. Athakno te brāhmaṇā brāhmaṇaṃ Pokkharasādiṃ etad avocuṃ : ' Ativikālo kho bho ajja samaṇaṃ Gotamaṃ dassanāya[5] upasaṇkamituṃ, sve[6] dāni bhavaṃ Uokkharasadl samaṇaṃ Gotamaṃ dassanaya[7] upasaṃ-kamissatīti.'

Evaṃ[8] kho brāhmaṇo Pokkharasādi sake nivesane panītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādetvā[9] yānesu āropetvā

1. S[cm] aggamhehi.
2. S[d] B[p] upaneyya (*comp.* A. iii. 60. 7; M. i. 251).
3. S[d] B[p] °kā . . . °kā . . . °kā (*twice*).
4. Āsagga āsagga. . . upanīyya upanīyya. Buddhaghosa is somewhat ambiguous in his interpretation of this idiomatic phrase, on which compare M. I, 350, 251; A. I, 172.
5. S[d] B[p] *omit.*
6. S[d] B[p] sve ca.
7. S[d] B[p] dassanaṃ.
8. S[d] B[p] evaṃ atha.
9. B[p] paṭiyādāpetvā.

ukkāsu dhārīyamānāsu Ukkaṭṭhāya niyyāsi, yena Icchā-naṅkala-vana-saṇḍo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattiko va yena Bhagavā ten' upasaṃkami. Upasaṃkamitvā Bhagavatvā saddhiṃ sammodisammo danīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brāhmaṇo Pokkharasādi Bhagavantaṃ etad avoca:—

16. But the Brahmans there spake thus to Pokkharasādi: 'It is much too late, Sir, to-day to go to call on the Samana Gotama. The venerable Pokkharasādi can do so to-morrow.'

So Pokkharasādi had sweet food, both hard and soft, made ready at his own house, and taken on wagons, by the light of blazing torches, out to Ukkattha. And he himself went on to the Ikkhā-nankala Wood, driving in his chariot as far as the road was practicable for vehicles, and then going on, on foot, to where the Blessed One was. And when he had exchanged with the Blessed One the greetings and compliments of politeness and courtesy, he took his seat on one side, and said to the Blessed One:

17. 'Āgama[1] nuvidha[2] bho Gotama amhākaṃ antevāsī Ambaṭṭho māṇavo ti ?'

'Āgamā kho te idha[3] brāhmaṇa abtevāsī Ambaṭṭho māṇavo ti.'

'Ahupana te bho Gotama Ambaṭṭhena māṇavena saddhiṃ koci[4] kathā-sallāpo ti ?'

'Ahukho me brāhmaṇa Ambaṭṭhena māṇavena saddhiṃ kocid eva kathā-sallāpo ti.'

'Yathā kathaṃ pana te bho Gotama ahu Ambaṭṭhena māṇavena saddhiṃ kocid eva kathā-sallāpo ti ?'

Athakho Bhagavā yāvatiko ahosi Ambaṭṭhena māṇavena saddhiṃ kathā-sallāpo taṃ sabbaṃ brāhmaṇassa Pokkharasātissa ārocesi.

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1. Bp agamā (*see* ii. 12).
2. Bp nu khvidha.
3. Sm kho te'dha; Sc te dho idha ; Bp agamā te bo.
4. *So all MSS. here only;* Bp koci *also in the next two speeches.*

Evaṃ vutte brāhmaṇo Pokkharasāti Bhagavantaṃ etad avcca : 'Bālo bho Gotama Ambaṭṭho māṇavo. Khama-taṃ[1] bhavaṃ Gotamo Ambaṭṭhassa māṇavassâti.'

'Sukhī hotu brāhmaṇa[2] Ambaṭṭho māṇavo ti.'

17. 'Has our pupil, Gotama, the young Brahman Ambattha, been here ?'

'Yes, Brahman, he has.'

'And did you, Gotama, have any talk with him ?'

'Yes, Brahman, I had.'

'And on what wise was the talk that you had with him.'

Then the Blessed One told the Brahman Pokkharasādi all the talk that had taken place. And when he had thus spoken Pokkharasādi said to the Blessed One:

'He is young and foolish, Gotama, that young Brahman Ambattha. Forgive him, Gotama.'

'Let him be quite happy, Brahman, that young Brahman Ambattha.'

18. Athakho brāhmaṇo Pokkharasādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni sammannesi. Addasā kho brāhmaṇo Pokkharasādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nâdhimuccati na sampasidati, kosohite ca vattha-guyho-guyho pahūta-jivahatāya ca.

18. Then the Brahman Pokkharasāti took took stock, on the body of the Blessed one of the thirtly two marks of the great being. And he sow them all plainly save only two. As to two of them–the sheath concealed member and the extensive tongure — he has still doubt and undecided.

19. Athakho Bhagavato etad ahosi : 'Pasati kho me ayaṃ brāhmaṇo Pokkharasādi dvattiṃdi dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu

1. B^p khamatu.
2. S^d B^p brāhmaṇo.

mahā-purisalakkhaṇesu kaṅkhati vicikicchati nâdhimuccati na sampasīdati kosohite ca vattha-guyhe pahūta-jivhatāya câti.

Athakho Bhagavā tathārūpaṃ iddhâbhisaṃkhāraṃ abhisaṃkhāsi yathā addasa brāhmaṇo Pokkharasādi Bhagavato kosohitaṃ vattha-guyhaṃ. Atha kho Bhagavā jivhaṃ ninnāmetvā ubho pi kaṇṇa-sotāni anumasi paṭi-masi, ubho pi nāsika-sotāni anumasi paṭimasi, kevalam pi nalāṭa-maṇḍalaṃ jivhāya chādesi.

Athakho brāhmaṇassa Pokkharasādissa etad ahosi: 'Samannāgato bho samaṇo Gotamo dvattiṃsa mahāpurisa-lakkhaṇchi paripuṇṇehi no aparipuṇṇehīti.' Bhagavantaṃ etad avoca: 'Adhivāsetu me bhavaṃ Gotamo ajjatanāya bhattaṃ saddhim bhikkhu-saṃghenâti.' Adhivāsesi Bhagavā tuṇhī-bhāvena.

19. And then the Brahman Pokkharasādi took stock, on the body of the Blessed One, of the thirty-two marks of a Great Being. And he saw them all plainly, save only two. As to two of them—the sheath-concealed member and the extensive tongue-he was still in doubt and undecided.

Then the Blessed One showed them to Pokkharasādi, even as he had shown them to Ambattha[1]. And Pokkharasādi perceived that the Blessed One was endowed with the thirty-two marks of a Great Being, with all of them, not only with some.

And then the Brahman pokkharasādi said to the Blessed One : ' May the venerable Gotama grant me the favour of taking his to-morrow's meal with me, and also the members of the Order with him.' And the Blessed One accepted, by silence, his request.

20. Athakho brāhmaṇo Pokkharasādi Bhagavato adhivā-sanaṃ viditvā Bhagavato kālaṃ ārocesi : 'Kālo bho Gotama, niṭṭhitaṃ bhattan ti.' Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-cīvaraṃ ādāya sad-dhiṃ bhikkhu-saṃghena yena brāhmaṇassa Pokkharasā-dissa parivesanā ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Atha

1. Above, p. 106 of the text, § 12 repeated.

kho brāhmaṇo Pokkharasādi Bhagavan-taṃ paṇītena khādanīyena bhojanīyena sahatthā santap-pesi sampavāresi, māṇavakā ca bhikkhu-saṃghaṃ. Atha kho brāhmaṇo Pokkharasādi Bhagavantaṃ bhuttāviṃ onīta-patta-pāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

20. Then the Brahman Pokkharasādi, seeing that the Blessed One had accepted, had (on the morrow) the time announced to him : 'It is time, oh Gotama, the meal is ready.' And the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went, with the brethren, to Pokkharasādi's house, and sat down on the seat prepared for him. And Pokkharasādi, the Brahman, satisfied the Blessed One, with his own hand, with sweet food, both hard and soft, until he refused any more, and the young Brahmans the members of the Order. And when the Blessed One had finished his meal, and cleansed the bowl and his[1] hands, Pokkharasādi took a low seat, and sat down beside him.

21. Ekamantaṃ nisinnassa kho brāhmanassa Pokkhara-sādissa Bhagavā ānupubbikathaṃ[2] kathesi seyyathīdaṃ dānakathaṃ silakathaṃ saggakathaṃ, kāmānaṃ ādinavaṃ okāraṃ baṃkilesaṃ nekkhammo anisaṃsaṃ pakasesi. Yadā Bhagavā aññāsi brāhmaṇaṃ Pokkharasādiṃ kalla-cittaṃ mudu-cittaṃ vinīvaraṇa-cittaṃ udagga-cittaṃ pasanna-cittaṃ vinīvaraṇa-vittaṃ udagga-cittaṃ pasanna-cittaṃ atha[3] yā buddhānaṃ sāmukkaṃsikā dhamma-desanā taṃ pakāsesi : dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathā pi nāma suddhaṃ vatthaṃ apagata-kāḷakaṃ sammad eva rajanaṃ patigaṇheyya,[4] evam eva brāhmaṇassa Pokkarasādissa tasmiṃ yeva āsane virajaṃ vītamalaṃ dhamma-cakkhuṃ udapādi: "yaṃ kiñci samudaya-dhammaṃ sabban taṃ nirodha-dhamman ti."

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1. Onīta-patta-pānim. See the note at 'Vinaya Texts,' I, 83.
2. S[d] B[p] anupubbi.
3. S[d] B[p] atha kho.
4. B[p] paṭigaṇheyya.

21. Then to him thus seated the Blessed One discoursed in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed One saw that Pokkharasādi, the Brahman, had become prepared, softened, unprejudiced, upraised, and believing in heart, then he proclaimed the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Pokkharasādi, the Brahman, obtain, even while sitting there, the pure and spotless Eye for the Truth, and he knew: 'Whatsoever has a beginning in that is inherent also the necessity of dissolution.'

22. Athakho brāhmaṇo Pokkharasādi diṭṭha-dhammo patta-dhammo vidita-dhammo pariyogāḷha-dhammo tiṇṇa-vicikiccho vigata-kathaṃkatho vesārajjappatto aparapaccayo satthu sāsane Bhagavantaṃ etad avoca :—

'Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama! Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūl•hassa vā maggaṃ ācikkheyya, andhakāre vā tela-pajotaṃ dhāreyya "cakkhumanto rūpāni dakkhintīti," evam eva bhotā gotamena anekapariyāyena dhammo pakāsito. Esâhaṃ kho bho Gotama saputto sabhariyo sapariso sāmacco bhagavantaṃ[1] Gotamaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca. Upā-sakam maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Yathā ca bhavaṃ Gotamo Ukkaṭṭhāyaṃ aññāni upāsaka-kulāni upasaṃkamati, evam eva bhavaṃ Gotamo Pokkharasādi-kulaṃ upasaṃkamatu. Tattha ye te māṇavakā vā māṇavikā vā bhagavantaṃ[1] Gotamaṃ abhivā-dissanti vā paccuṭṭhassanti vā āsanaṃ vā udakaṃ vā das-santi cittaṃ vā pasādessanti, tesaṃ taṃ bhavissati dīgha-rattaṃ hitāya sukhāyâti.'

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1. *So all MSS.*

22. And then the Brahman Pokkharasādi, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt and put away perplexity and gained full confidence, who had become dependent on no other man for his knowledge of the teaching of the Master, addressed the Blessed One, and said :

'Most excellent, oh Gotama (are the words of the mouth), most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms, —just even so, Lord, has the truth been made known to me, in many a figure, by the venerable Gotama. And I, oh Gotama, with my sons, and my wife, and my people, and my companions, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. May the venerable Gotama accept me as a disciple, as one who, from this day form, as long as life endures, has taken him as his guide. And just as the venerable Gotama visits the families of others, his disciples, at Ukkattha, so let him visit mine. Whosoever there may be there, of Brahmans or their wives, who shall pay reverence to the venerable Gotama, or stand up in his presence, or offer him a seat or water, or take delight in him, to him that will be, for long, a cause of weal and bliss.'

'Kalyāṇaṃ vuccati brāhmaṇāti.'

'It is well, Brahman, what you say.'

Ambaṭṭha-Suttaṃ Tatiyaṃ.

Here ends the Ambattha Sutta.

INTRODUCTION
TO THE
SONADAṆḌA SUTTA

The Sonadaṇḍa Sutta is the fourth Sutta of the Dīgha Nikāya. It deals with the question of what constitutes the essential quality which makes a man a Brahmaṇa. This Sutta informs us that a brahmin is he who is well born on both sides, of pure descent, through the father and through the mother, back through seven generations, with no slur put upon him, and no reproach in respect of birth - a repeater of the saered words, knowing the mystic verses by heart, one who has mastered the three vedas with the indices, the ritual, the phonology and the exegesis, and with the legends as a fifth, one who is learned in the etymologies of the words and in the grammar, versed in lakāyata (nature lore or sophistory) and in the theory of the signs on the body of a great man.

The Suttanta explains that the man who knows wisdom and conduct, who finally and Permanently out of the jungle and in open, quite beyond the stage of wasting his wonder on the fabulous soul, has attained to, and remains in this state of Nirvāṇa in Arahatship, is not only is Buddhist terminology called a Bramana but is in fact, declared to be the only true brahmin.

iv. Sonadaṇda[1] Sutta.

[Characteristics of the true Brahman.]

1. Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Aṅgesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi yena Campā tad avasari. Tatra sudaṃ Bhagavā Campāyaṃ viharati Gaggarāya Pokkharaniyā tīre, Tena kho pana samayena Soṇadaṇḍo Brāhmaṇo Campaṃ ajjhāvasati Sattussadaṃ satiṇa kaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ[2] raññā Māgadhena Seniyena Bimbisārena dinnaṃ[3] rāja-dāyaṃ[4] brahma-deyyaṃ.

1. Thus have I heard. The Blessed One once, when going on a tour through the Anga country with a great multitude of the brethren, with about five hundred brethren, arrived at Kampa[5]. And there at Kampā he lodged on the bank of the Gaggarā Lake[6].

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1. S[cd] *always* Sona-; S[t] *varies;* B[mp] S[m] *always* Soṇa-.
2. S[c] bhogyaṃ (*as in* iii. 1.1.)
3. S[mt] dinna- *but see* § 5.
4. S[c] bhogyaṃ.
5. Kampā, the capital of Angā, was on the East bank of the river of the same name (*Gāt.* IV, 454), which formed the Eastern boundary of Magadhā. It was close to the modern Bagulpur, about Lat. 24° 10' by Long. 87°. Like other names of famous places in India, it was used over again by colonists in the Far East, and there means what we now call Cochin China and Annam (I-Tsing, p. 58).
6. So called after Queen Gaggarā, who had had it excavated, says Buddhaghosa (Sum. I, 279). He adds that on its banks was a grove of champaka trees, so well known for the fragrance of their beautiful white flowers. It was under those trees that the wandering mendicants put up.

Now at that time the Brahman Sonadanda was dwelling at Kampā, a place teeming with life[1], with much grassland and woodland and water and corn, on a royal domain granted him by Seniya Bimbisāra, the king of Magadhi[2], as a royal fief, with power over it as if he were the king.

2. Assosuṃ kho Campeyyakā brāhmaṇa-gahapatikā : 'Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulā pabbajito Aṅgesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi Cam-paṃ anuppatto Campāyaṃ viharati Gaggarāya pokkha-raṇiyā tīre. Taṃ kho pana Bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato : "Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathī satthā deva-man-ussānaṃ buddho bhagavā." So imaṃ lokaṃ sadevakaṃ samārakaṃ[3] sabrahmakaṃ sassamaṇa-brāhmaṇiṃ pajaṃ sadevaman-ussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādi-kalyāṇaṃ majjhe kalyāṇaṃ pariyo-sāna-kalyāṇaṃ sâtthaṃ sâtthaṃ savyanjanāṃ, pariyo-sāna-kalyāṇaṃ sâtthaṃ savyanjanāṃ, kevala-paripuṇṇaṃ parisuddhaṃ brahmaca-riyaṃ pakāseti. Sādhu kho pana tathā-rūpānaṃ arahataṃ dassanaṃ hotīti.' Atha kho Campeyyakā brāhmaṇa-gahapatikā Campāyaṃ nikkhamitvā saṃghī yena Gaggarā pokkharaṇī ten' upasaṃkamanti.

2. Now the Brahmans and householders of Kampā heard the news : 'They say that the Samana Gotama of the Sākya clan, who went out from a Sākya family to adopt the religious life, has now arrived, with a great company of the brethren at Kampā, and is staying there on the shore of the Gaggarā Lake. Now regarding

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1. Sattussada. The meaning is really quite settled, though Fausböll wrongly translates ussada 'desire,' and Oldenberg and myself 'uneven,' at S. N. 783 = Vin. I, 3. See No. 15 in the list of the thirty-two marks. Also Gāt. IV, 188 = Dhp. A. 339 ; Gāt. IV, 60 = Dhp. A. 95 ; Gāt. IV, 4 ; P. G. D. 22-44 ; Asl. 307.
2. 'In the Buddha's time Angā was subject to Magadhā.
3. S^{cdm} B^{p} *omit.*

that venerable Gotama, such is the high reputation that has been noised abroad:— That Blessed One is an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe,—including the worlds above of the gods, the Brahmas, and the Māras, and the world below with its recluses and Brahmans, its princes and peoples,— and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity.

'And gȯod is it to pay visits to Arahats like that.'

And the Brahmans and householders of Kampā began to leave Kampā in companies and in bands from each district[1], so that they could be counted, to go to the Gaggarā Lake.

3. Tena kho pana samayena Soṇadaṇḍo brāhmaṇo upari-pāsāde divā-seyyaṃ upagato hoti. Addasā kho Saṇadaṇḍo brāhmaṇo Campeyyake brāhmaṇa-gahapatike Campāya nikkhamitvā saṃghā saṃghī gaṇī-bhū yena Gaggarā pokkharaṇī ten' upasaṃkamante. Disvā khattaṃ[2] āman-tesi :

'Kin nu kho bho khatte Campeyyakā brāhmaṇa-gahapa-tikā Campāya nikkhamitvā saṃghā saṃghī gaṇi-bhūtā yena Gaggarā pokkharaṇī ten' upasaṃkamantīti ?'

'Atthi[3] samaṇo Gotamo Sakya-putto Sakya-kulā pabbajito. Aṅgesu cārikaṃ caramāno mahatā bhikkhu-saṃ-ghena saddhiṃ pañca - mattehi bhikkhu-satehi Campaṃ anuppatto Campāyāṃ viharati Gaggarāya pokkharaṇiyā tīre. Taṃ kho pana Bhagavantaṃ Gotamaṃ evaṃ kalyāṇo[4] kittisaddo

1. Perhaps in 'companies and separately'; but I follow Buddha-ghosa. Comp. M. I, 231 ; A. II, 55.
2. S^{ct} khatte ; B^{p} khettaṃ ; *and so afterwards* (*as at* D. i. 1. 21).
3. B^{p} Atthi kho bho.
4. S^{cdt} kalyāṇa ; S^{m} B^{p} ^{o}no.

abbhuggato: "Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-caraṇasampanno sugato lokavidū anuttaro purisa - damma-sārathī satthā deva - manussānaṃ buddho bhagava ti." Tam ete bhavantaṃ Gotamaṃ dassanāya upasaṃkamantīti.'

'Tena hi bho khatte yena Campeyyakā brāhmaṇa-gahapatikā ten' upasaṃkama,[1] upasaṃkāmitvā Campeyyake brāhmaṇa-gahapatike evaṃ vadehi;[2] Soṇadaṇḍo brāhmaṇo evam āha: "Āgamentu kira bhavanto, Soṇadaṇḍo pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti." '

'Evaṃ bho' ti kho so khattā Soṇadaṇḍassa brāhmaṇassa paṭissutvā yena Campeyyakā brāhmaṇa-gahapatikā ten' upasaṃkami, upasaṃkamitvā Campeyyake brāhmaṇa-gahapatike etad avoca :

'Soṇadaṇḍo bho brāhmaṇo evam āha : "Āgamentu kira bhavanto, Soṇadaṇḍo pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti." '

3. Now at that time Sonadanda the Brahman had gone apart to the upper terrace of his house for his siesta, and seeing the people thus go by, he said to his doorkeeper : 'Why are the people of Kampā going forth like this towards the Gaggarā Lake?'

Then the doorkeeper told him the news. And he said : 'Then, good doorkeeper, go to the Brahmans and householders of Kampā, and say to them : "Sonadanda the Brahman desires them to wait. He will himself come to see the Samana Gotama."'

That the Samana Gotama of the Sakyadan, who went out from a Sākya family to adopt the religious life, has now arrived, with a great company of the brethren at Kampā and is staying there on the shose of the Gaggarā lake. Now regarding that veverable Gotama, such is the high repulation that has been noised abroad—That Blessed one is an Arhant, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassedas a guide to mertals willing to be led a teacher for gods and mens, a Blessed one, a Buddha.

'Very well, Sir,' said the doorkeeper, and he did so.

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1. S^{cdt} °kami ; B^{p} °kamiti; S^{m} *omits.*
2. S^{cdmt} vadesi.

4. Tena kho pana samayena nānā-verajjakānaṃ brāh maṇānaṃ pañca-mattāni brāhmaṇa-satāni Campāyaṃ paṭi-vasanti kenacid eva karaṇīyena. Assosuṃ bho te brāh-maṇā: 'Saṇadaṇḍo kira brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti.' Atha kho te brāhmaṇā yena Soṇadaṇḍo brāhmaṇo ten' upasaṃkamiṃsu, upasaṃ-kamitvā Soṇadaṇ-ḍaṃ brāhmaṇaṃ etad avocuṃ :

"Saccaṃ kira bhavaṃ Soṇadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti ?'

'Evaṃ kho me bho hoti, aham pi samaṇaṃ Gotamaṃ dassanāya upasamkamissāmīti.'

4. Now at that time there were about five hundred Brahmans from different kingdoms lodging at Kampā for some business or other. And when they heard that Sonadanda was intending to visit the Samana Gotama, they went to Sonadanda, and asked whether that was so.

'That is my intention, Sirs. I propose to call on the Samana Gotama.'

'Let not the venerable Sonadanda do that. It is not fitting for him to do so. If it were the venerable Sonadanda's who went to call upon him, then the venerable Sonadanda's reputation would decrease and the Samana Gotama's would increase. This is the first reason why you, Sir, should not call upon him, but he upon you.'

5. 'Mā bhavaṃ Soṇadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkami, na arahati bhavaṃ Soṇadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ. Sace bhavaṃ Soṇa- daṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissati, bhoto Soṇadaṇḍassa yaso hāyissati, samaṇassa Gotamassa yaso abhivaḍḍhissati. Yam pi bhoto Soṇadaṇḍassa yaso hāyissati samaṇassa Gotamassa yaso abhivaḍḍhissati, iminā p'aṅgena na arahati bhavaṃ Soṇadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ, samaṇo tveva Gotamo arahati bhavantaṃ Soṇadaṇḍaṃ dassanāya upasaṃkami-tuṃ. Bhavaṃ hi Soṇadaṇḍo ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā[1] akkhitto anupakkuṭṭho[2] jāti-vādena. Yam

1. SS °mahā (*twice here, twice in* § 6, *and always in* D.v. 6-12); B^p pitāmaha.
2. B^p Old. *in the* O.C. *on* Pāc. 83, anupakuṭṭhio.

pibhavaṃ Soṇadaṇḍo ubhato sujāto mātito ca pitito saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, iminā p'aṅgena na arahati bhavaṃ Soṇadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ, samaṇo tveva Gotamo arahati bhavantaṃ Soṇadaṇḍam dassanāya upasaṃkamituṃ. Bhavaṃ hi Soṇadaṇḍo aḍḍho mahaddhano mahābhogo . . . pe . . . Bhavaṃ hi Soṇadaṇḍo ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu-keṭubhānaṃ sākkhara-ppabhedānaṃ itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata-mahapurisa-lakkhaṇesu ana-vayo. Bhavaṃ hi Soṇadaṇḍo abhirūpo dassanīyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato brahma-vaṇṇī brahma-vaccasī[1] akkhuddâvakāso dassanāya. Bhavaṃ hi Soṇadaṇḍo sīlavā vuddha-sīlī vuddha-sīlena samannāgato. Bhavaṃ hi Soṇadaṇḍo kalyāṇa-vāco kalyāṇa-vāk-karaṇo poriyā vācāya samannāgato vissaṭṭhāya aneḷagalāya[2] at-thassa viññāpaniyā. Bhavaṃ hi Soṇadaṇḍo bahunnaṃ ācariya-pācariyo tīṇi māṇavaka-satāni mante vāceti, bahū kho pana nānā-disā nānā-janapadā māṇavakā āgacchanti bhoto Soṇadaṇḍassa santike mantatthikā mante adhiyitu-kāmā[2]. Bhavaṃ hi Soṇadaṇḍ jiṇṇo c' eva taruṇa-paribbājako[3] ca. Bhavaṃ hi Soṇadaṇḍ rañño Māgadhassa Seniyassa Bimbisārassa sakkato garukato mānito[4] pūjito apacito. Bhavaṃ hi Soṇadaṇḍo brāhmaṇassa Pok-kharasādissa[5] sakkato garukato mānito pūjito apacito. Bhavaṃ hi Soṇadaṇḍo Campaṃ ajjhāvasati satthussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ[6] raññā Māgadhena Seniyena Bimbisārena dinnaṃ rāja-dāyaṃ[7]

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1. S^{d} vaḍḍī ; S^{ct} vaḍḍhī ; Sum. S^{m} vaccasī ; B^{p} vacchasi.
2. *All MSS.* ī.
3. B^{p} pabbajito.
4. S^{t} māṇito (*and below*).
5. S^{ct} sādissa : S^{m} *omits the clause.*
6. S^{c} bhogga
7. S^{c} dāyādaṃ.

brahma-deyyaṃ. Yam pi bhavaṃ Soṇadaṇḍo Campaṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ raññā Māgadhena Seniyena Bimbisārena dinnaṃ rāja-dāyaṃ brahma-deyyam, iminā p'aṅgena na arahati bhavaṃ Soṇadaṇḍo samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ, samaṇo tveva Gotamo arahati bhavan-taṃ Soṇadaṇḍaṃ dassanāya upasaṃkamitun ti.'

5. And they laid before Sonadanda the Brahman in like manner also other considerations, to wit :

That he was well born on both sides, of pure descent through the mother and through the father back through seven generations, with no slur put upon him, and no reproach, in respect of birth —

That he was prosperous, well to do, and rich—

That he was a repeater (of the sacred words), knowing the mystic verses by heart, one who had mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the words and in the grammar, versed in Lokāyata (Nature-lore), and in the theory of the signs on the body of a great man—

That he was handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence[1], stately [2] to behold—

That he was virtuous, increased in virtue, gifted with virtue that had waxed great—

That he had a pleasant voice and pleasing delivery, and was gifted with polite address, distinct, not husky[3], suitable for making clear the matter in hand—

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1. Brahma-vakkasī 'With a body like that of Mahā Brahmā,' says Buddhaghosa (p. 282). The Burmese and Siamese MSS. read *vakkhasī.*
2. Akkhuddāvakāso, for which Buddhaghosa (pp. 282, 284) gives three contradictory explanations.
3. Anelagalāya. 'Not slobbering,' says Buddhaghosa.

That he was the teacher of the teachers of many, instructing three hundred Brahmans in the repetition of the mystic verses, and that many young Brahmans, from various directions and various counties, all craving for the verses, came to learn them by heart under him—

That he was aged, old, and well stricken in years, long-lived and full of days—

That he was honoured, held of weight, esteemed worthy, venerated and revered by Seniya Bimbisāra, the king of Magadhā—

That he was honoured, held of weight, esteemed worthy, venerated and revered by Pokkharasādi, the Brahman—

That he dwelt at Kampā, a place teeming with life, with much grassland and woodland and corn, on a royal fief granted him by Seniya Bimbisāra, the king of Magadhā, as a royal gift, with power over it as if he were the king—

For each of these reasons it was not fitting that he, Sonadanda the Brahman, should call upon the Samana Gotama, but rather that the Samana Gotama should call upon him.

6. Evaṃ vutte Sonadaṇḍo brāhmaṇo te brāhmaṇe etad avoca:

'Tena hi bho mama pi suṇātha, yathā mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamituṃ, na tv' eva arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamituṃ. Samaṇo khalu bho Gotamo ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena. Yam pi bho samaṇo Gotamo ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti vadena, iminā p'aṅgena na arahati bhavaṃ Gotamo ambākaṃ dassanāya upasaṃkamituṃ, atha kho mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamituṃ. Samaṇo Gotamo mahantaṃ ñāti-saṃghaṃ ohāya pabbajito[1]. Samaṇo khalu bho Gotamo pahūtaṃ

1. B^p *inserts a* gha.

hiraññā-suvaṇṇaṃ ohāya pabbajito bhūmi-gatañ ca vehāsaṭṭhañ ca. Samaṇo khalu bho Gotamo daharo va samāno susukāḷa-keso bhadreeena yobbanena samannāgato paṭhamena vayasā agārasmā anagariyaṃ pabbajito. Samaṇo khalu bho Gotamo akāmakānaṃ[1] mātā-pitunnaṃ assu-mukhānaṃ rudantānaṃ kesa-massuṃ ohāretvā kāsā-yāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. Samaṇo khalu bho Gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato brahma-vaṇṇī brahma-vaccasī[2] akkhuddâvakāso dassanāya. Samaṇo khalu bho Gotamo sīlavā ariya-sīlī[3] kusala-sīlena samannāgato. Samaṇo khalu bho Gotamo kalyāṇa-vāco kalyāṇa-vāco kalyāṇa-vāṇa-vākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya aneḷagalāya atthassa viññāpaniyā. Samaṇo khalu bho Gotamo bahunnaṃ ācariya-pācariyo. Samaṇo khālu bho Gotamo khiṇa-kāma-rāgo vigata-cāpallo. Samaṇo khalu bho Gotamo kamma-vādī apāpa-purekkhāro brahmaññāya pajāya. Samaṇo khalu bho Gotamo uceā kulā pabbajito ādīnak-khattiyaya[4]-kulā. Samaṇo khalu bho Gotamo aḍḍha-kulā pabbajito mahaddhanā mahā-bhogā. Samaṇaṃ khalu bho Gotamaṃ tiro raṭṭhā tiro janapadā sampucchituṃ āgacchanti. Samaṇaṃkhalu bho Gotamaṃ anekāni devatā-sahassāni pāṇehi[5] saraṇaṃ gatāni. Samaṇaṃ khalu bho Gotamaṃ evaṃ kalyāṇo kittisaddo abbhug-gato: "Iti pi so bhagavā arahaṃ sammāsambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sarathi satthā deva-manussanaṃ buddho bhagava ti." Samaṇo khalu bho Gotamo dvattiṃsa-mahāpurisa-lakkhaṇehi samannāgato. Samaṇo khalu bho Gotamo ehisāgata[6]-vādī sakhilo sammodako abbhākuṭiko uttāna-mukho pubba-bhāsī. Samaṇo khalu bho Gotamo

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1. S[ct] akāmakāmānaṃ, *and so Burnouf 'Lotus,'* 863.
2. S[cdt] vaḍḍhi; B[p] vacchasi (*as in* § 13).
3. S[d] B[p] *omit.*
4. S[cd] ādinakkh[o] ; B[p] abhinna-khattiya-
5. S[m] pānehi *here but* ṇ *below.*
6. B[p] svāgata.

catunnaṃ parisānaṃ sakkato garukato mānito pūjito apacito. Samaṇe[1] khalu bho Gotame[2] bahū devā[3] manussā ca abhi-ppasannā. Samaṇo khalu bho Gotamo yasmim gāme vā nigame vā paṭivasati na tasmiṃ gāme vā nigame vā ama-nussā manusse viheṭhenti. Samaṇo khalu bho Gotamo saṃghī gaṇī gaṇâcariyo puthu-tittha-karānaṃ aggam akkhāyati. Yathā kho pana bho ekesaṃ samaṇa-brāhma-ṇānaṃ yathā vā tathā vā yaso samudāgacchati na h'evaṃ sa maṇassa Gotamassa yaso samudāgato, atha kho anut-tarāya vijjā-caraṇa-sampadāya samaṇassa Gotamassa yaso samudāgato. Samaṇaṃ khalu bho Gotamaṃ rājā Māgadho Seniyo Bimbisāro saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato. Samaṇaṃ khalu bho Gotamaṃ rājā Pasenadi Kosalo saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato. Samaṇaṃ khalu bho Gotamaṃ brāhmaṇo Pokkharasādi saputto sabhariyo sapariso sâmacco pāṇehi saraṇaṃ gato. Samaṇo khalu bho Gotamo rañño Māgadhassa Seniyassa Bimbisārassa sakkato garu kato mānito pūjito al acito. Samaṇo khalu bho Gotamo rañño Pasenadi-Kosalassa sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo brāhmaṇassa Pok-kharasādissa[4] sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo. Campaṃ anuppatto Campāyaṃ viharati Gaggarāya pokkharaṇiyā tīre. Ye kho pana[5] keci samaṇā vā brāhmaṇā vā amhākaṃ gāmākkhettaṃ āgacchanti atithī no te honti. Atithī pi kho pan' amhehi sakkā-tabbā garukātabbā mānetabbā pūjetabbā apacetabbā. Yam pi bho samaṇo Gotamo Campaṃ anuppatto Campāyaṃ viharati Gaggarāya pokkharaṇiyā tīre, atith' amhākaṃ samaṇo Gotamo. Atithi kho[6] pan' amhehi sakkātabbo garukātabho mānetabbo pūjetabbo apacctabbo.

1. S[dmt.] ṇo ; S[c] *omits the whole clause ;* B[p] ṇe *altered to* -ṇo.
2. S[dmt] Gotamo.
3. S[dt] deva.
4. S[d] °satidissa ; B[p] satissa.
5. B[p] *adds* bho.
6. S[dt] atithiko.

Iminā p'aṅgena na arahatiso bhavaṃ Gotamo amhākaṃ dassanāya ypasaṃkamituṃ, atha kho[1] mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamituṃ. Ettake khoahaṃ bho tassa bhoto Gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ[2] Gotamo ettaka-vaṇṇo, aparimāṇa-vaṇṇo hi so bhavaṃ Gotamo ti.'

6. And when they had thus spoken, *Sonadanda* said to them :

'Then, Sirs, listen, and hear why it is fitting that I should call upon the venerable Gotama, and not he should call upon me—

'Truly, Sirs, the venerable Gotama is well born on both sides, of pure descent through the mother and the father back through seven generations, with no slur put upon him, and no reproach in respect of birth—

'Truly, Sirs, the Samana Gotama has gone forth (into the religious life), giving up the great clan of his relations[3]—

'Truly, Sirs, the Samaja Gotama has gone forth (into the religious life), giving up much money and gold, treasure both buried and above the ground—

'Truly, Sirs, the Samana Gotama, while he was still a young man, without a grey hair on his head, in the beauty of his early manhood, has gone forth from the household life into the homeless state—

'Truly, Sirs, the Samana Gotama, though his father and mother were unwilling, and wept, their cheeks being wet with tears, nevertheless cut off his hair and beard, and donned the yellow robes, and went out from the household life into the homeless state—

'Truly, Sirs, the Samana Gotama is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—

1. BP *adds* pana.
2. BP no kho bhavaṃ.
3. 'Eighty thousand families on the mother's, and eighty thousand on the father's side,' says Buddhaghosa—making a total for the Sākya clan of 800,000, reckoning five to a family.

'Truly, Sirs, the Samana Gotama is virtuous with the virtue of the Arahats, good and virtuous, gifted with goodness and virtue—

'Truly, Sirs, the Samana Gotama hath a pleasant voice, and a pleasing delivery, he is gifted with polite address, distinct, not husky, suitable for making clear the matter in hand—

'Truly, Sirs, the Samana Gotama is the teacher of the teachers of many—

'Truly, Sirs, the Samana Gotama has no passion of lust left in him, and has put away all fickleness of mind—

'Truly, Sirs, the Samana Gotama believes in Karma, and in action[1], he is one who puts righteousness in the forefront (of his exhortations) to the Brahman race—

'Truly, Sirs, the Samana Gotama went forth from a distinguished family primeval[2] among the Kshatriya clans—

'Truly, Sirs, the Samana Gotama went forth from a family prosperous, well to do, and rich—

'Truly, Sirs, people come right across the country from distant lands to ask questions of the Samana Gotama—

'Truly, Sirs, multitudes of heavenly beings put their trust in the Samana Gotama—

'Truly, Sirs, such is the high reputation noised abroad concerning the Samana Gotama, that he is said to be an Arahat,

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1. Kamma-vādī kiriya-vadi. Compare 'Vinaya Texts,' II, 109, 112.
2. Ādīna-khattiya-kulā. The reading is doubtful, and the Burmese MSS., after their constant habit, have replaced it by an easy reading, abhinna-khattiya-kulā, 'unbroken Kshatriya family.' But all the Sinhalese MSS. agree in reading either ādina or ādīna; and if the reading had once been abhinna, it is difficult to see how the alteration to the more difficult reading should have occurred. Buddhaghosa skips the clause, which (if it was in the text before him) is suggestive. He would scarcely have done so unless the matter were really very simple. 'Autonomous' would make a good sense in the context; but I have taken the word, in the sense of 'primordial, aboriginal,' as being a derivative from ādi, in the same way as adhīna is from adhi. This is simple enough; the only difficulty being that the word occurs nowhere else.

exalted, fully awakened, abounding in wisdom and righteousness", happy, with knowledge of the worlds, a Blessed One, a Buddha—

'Truly, Sirs, the Samana Gotama has all the thirty-two bodily marks of a Great Being—

'Truly, Sirs, the Samana Gotama bids all men welcome, is congenial, conciliatory, not supercilious, accessible to all, not backward in conversation—

'Truly, Sirs, the Samana Gotama is honoured, held of weight, esteemed and venerated and revered by the four classes (of his followers—the brethren and sisters of the Order, laymen and lay women)—

'Truly, Sirs, many gods and men believe in the Samana Gotama—

'Truly, Sirs, in whatsoever village or town the Samana Gotama stays, there the non-humans do the humans no harm—

'Truly, Sirs, the Samana Gotama as the head of an Order, of a school, as the teacher of a school, is the acknowledged chief of all the founders of sects. Whereas some Samanas and Brahmans have gained a reputation by all sorts of insignificant matters[1], not so the Samana Gotama. His reputation comes from perfection in conduct and righteousness—

'Truly, Sirs, the king of Magadhā, Seniya Bimbisāra, with his children and his wives, with his people and his courtiers, has put his trust in the Samana Gotama—

'Truly, Sirs, King Pasenadi of Kosala, with his children and his wives, with his people and his courtiers, has put his trust in the Samana Gotama—

'Truly, Sirs, Pokkharasādi the Brahman, with his children and his wives, with his people and his intimates, has put his trust in the Samana Gotama—

'Truly, Sirs, the Samana Gotama is honoured, held of weight, esteemed, and venerated and revered alike by Seniya

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1. Literally 'anyhow'; 'such as by wearing no clothes' explains Buddhaghosa (p. 288).

Bimbisāra, the king of Magadhā, by Pasenadi the king of Kosala, and by Pokkharasādi the Brahman—

'Truly, Sirs, the Samana Gotama has now arrived at Kampā, and is staying on the shores of the Gaggarā Lake. But all Samaıas and Brahmans who come into our village borders are our guests. And guests we ought to esteem and honour, to venerate and revere. And as he is now so come, he ought to be so treated, as a guest—

'For each and all of these considerations it is not fitting that the Samana Gotama should call upon us, but rather does it behove us to call upon him. And so far only do I know the excellencies of the Samana Gotama, but these are not all of them, for his excellence is beyond measure.'

7. Evaṃ vutte te brāhmaṇā Soṇadaṇḍaṃ brāhmaṇaṃ etad avocuṃ : 'Yathā kho bhavaṃ Soṇadaṇḍo samaṇassa Gotamassa vaṇṇe[1] bhāsati ito ce pi so bhavaṃ Gotamo yojana-sate viharati alam eva saddhena kula-puttena dassanāya upasaṃkamituṃ api puṭaṅsenâpi.[2] Tena hi bho sabbe va samaṇaṃ Gotamaṃ dassanāya upasaṃka-missāmâti.'

Atha kho Soṇadaṇḍo brāhmaṇo mahatā brāhmaṇa-gaṇena[3] saddhiṃ yena Gaggarā[4] pokkharaṇī ten' upasaṃ-kami.

7. And when he had thus spoken, those Brahmans said to him : 'The venerable Sonadanda declares the praises of the Samana Gotama on such wise, that were he to be dwelling even a hundred leagues from here, it would be enough to make a believing man go thither to call upon him, even had he to carry a bag (for the provisions for the journey) on his back[5]. Let us then all go to call on the Samana Gotama together!'

So Sonadanda the Brahman went out to the Gaggarā Lake with a great company of Brahmans.

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1. S[dtm] vaṇṇo ; B[p] vaṇṇaṃ (Sum S[c] vaṇṇe).
2. B[p] puṭosenâpi (*but see* A. iv. 190).
3. S[d] saṃghena.
4. S[c] Gaggarāya.
5. Putamsenāpi. Compare A. II, 183, where a precisely similar phrase occurs.

8. Atha kho Soṇadaṇḍassa brāhmaṇassa tiro-vana-saṇḍa-gatassa evaṃ cetasa parivitakko udapādi :

'Ahaṃ ce va kho pana samaṇaṃ Gotamaṃ pañhaṃ puccheyyaṃ, tatra ce maṃ samaṇo Gotamo evaṃ vadeyya: "Na[1] c' esa brāhmaṇa pañho evaṃ pucchitabbo, evaṃ pucchitabbo, evaṃ nām' esa brāhmaṇa pañho pucchitabbo" ti tena maṃ ayaṃ parisā paribhaveyya: "Bālo Soṇadaṇḍo avyatto, nâsakkhi samaṇaṃ Gotamaṃ yoniso pañhaṃ pucchitun ti." Yaṃ kho panâyaṃ parisā paribhaveyya yaso pi tassa hā-yetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyey-yuṃ, yaso-laddhā kho pan' amhākaṃ bhogā. Maṃ ce va kho pana samaṇo Gotamo pañhaṃ puccheyya, tassa câham pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ,[2] Tatra ce maṃ samaṇo Gotamo evaṃ vadeyya, "Na c' esa brāhmaṇa pañho evaṃ vyākātabbo, evaṃ nām' esa brāhmaṇa pañho vyākātabbo" ti tena maṃ ayaṃ parisā paribhaveyya: "Bālo Soṇadaṇḍo brāhmaṇo avyatto, nâsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṃ ārādhetun[3] ti." Yaṃ kho panâyaṃ parisā paribhaveyya yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyuṃ, yaso-laddhākho pan' amhākaṃ bhogā. Ahaṃ ce va kho pana evaṃ samīpa-gato samāno adisvā samaṇaṃ Gotamaṃ nivatteyyaṃ tena maṃ ayaṃ parisā paribha-veyya : "Bālo Soṇadaṇḍo brāmaṇo avyatto mānatthaddho bhīto ca, no visahi[4] samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ. kathaṃ hi nāma evaṃ samīpa-gato samāno adisvā samaṇaṃ Gotamaṃ nivattissatīti?" Yaṃ kho panâyaṃ parisā paribhaveyya yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyuṃ, yaso-laddha kho pan' amhākaṃ bhogā ti.'

8. Now the following hesitation arose in Sonadanda's mind as he passed through the wood: 'Were I to ask the Samana Gotama a question, if he were to say : "The question ought not to be

1. Bᵖ na kho (*as in* § 10).
2. Sᵈ āraddheyyaṃ ; Sᵗ ādheyyaṃ ; Bᵖ ārodheyyaṃ.
3. Bᵖ ārodhetun.
4. Bᵖ visahati.

asked so, thus ought the question to be framed ; "the company might thereupon speak of me with disrespect, saying : "Foolish is this *Sonadanda* the Brahman, and inexpert, [118] He is not even able to ask a question rightly." But if they did so my reputation would decrease ; and with my reputation my incomings would grow less, for what we have to enjoy, that depends on our reputation. But if the Samana Gotama were to put a question to me, I might not be able to gain his approval[1] by my explanation of the problem. And if they were then to say to me: "The question ought not to be answered so; thus ought the problem to be explained;" the company might thereupon speak of me with disrespect, saying : "Foolish is this Sonadanda the Brahman, and inexpert. He is not even able to satisfy the Samaıa Gotama by his explanation of the problem put." But if they did so, my reputation would decrease ; and with my reputation my incomings would grow less, for what we have to enjoy, that depends upon our reputation. But on the other hand if, having come so far, I should turn back without calling upon the Samana Gotama, then might the company speak disrespectfully of me, saying : "Foolish is this Sonadanda the Brahman, and inexpert, though obstinate with pride, he is so afraid that he dare not call on the Samana Gotama. How can he turn back after having come so far? "But if they did so, my reputation would decrease; and with my reputation my incomings would grow less. For what we have to enjoy, that depends upon our reputation.'

9. Atha kho Soṇadaṇḍo brāhmaṇo yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvāekamantaṃ nisīdi. Campeyyakā pi kho brāhmaṇa-gahapatikā app ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, app ekacce Bhagavatā saddhiṃ sammodiṃsu sammoda-nīyaṃkathaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu, app ekacce yena Bhagavā ten' añjalim panāmetvā[2] ekam-antaṃ

1. Kittam na ārādheyyam, 'win over his mind.' Comp. M. I, 85, 341; II, 10; Mil. 25.
2. BP paṇāmetvā.

nisīdiṃsu, app ekacce nāma-gottaṃ sāvetvā ekam-antaṃ nisīdiṃsu, app ekacce tuṇhī-bhūtā ekamantaṃ nisīdiṃsu.

9. So Sonadanda the Brahman went up to where the Blessed One was. And when he had come there he exchanged with the Blessed One the greetings and compliments of politeness and courtesy, and took his seat on one side. And as to the Brahmans and householders of Kampā, some of them bowed to the Blessed One and took their seats on one side; some of them exchanged with him the greetings and compliments of politeness and courtesy, and then took their seats on one side; some of them called out their name and family, and then took their seats on one side; and some of them took their seats on one side in silence.

10. Tatra pi sudaṃ Soṇadaṇḍo brāhmaṇo bahulam anuvitakkento nisinno hoti :—

'Ahaṃ ce va kho pana samaṇaṃ Gotamaṃ pañhaṃ puccheyyaṃ, tara ce maṃ samaṇo Gotamo evaṃ vadeyya : "Na c' esa brāhmaṇa pañho evaṃ pucchitabbo, evaṃ nām' esa brāhmaṇa pañho pucchitabbo" ti tena maṃ ayaṃ parisā paribhaveyya: "Bālo Soṇadaṇdo brāhmaṇo avyatto, aṅsakkhi samaṇaṃ Gotamaṃ yoniso pañhaṃ pucchitun ti." Yaṃ kho pauâyaṃ parisā paribhaveyya yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyuṃ, yaso-laddhā kho pan' amhākaṃ bhogā. Maṃ ce va kho pana samaṇo Gotamo pañhaṃ puccheyya, tassa câhaṃ pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ, tatra ce maṃ samaṇo Gotamo evaṃ vadeyya : " Na c' esa[1] brāhmaṇa pañho evaṃ vyākātabbo, evaṃ nām' osa[2] brāhmaṇa pañho vyākātabbo" ti tena maṃ ayaṃ parisā paribha-veyya: "Bālo Soṇadaṇḍo brāhmaṇo avyatto, nâsakkhi samaṇassa Gotamassa pañhassa veyyyākaraṇena cittaṃ ārādhetun ti." Yaṃ kho panâyaṃ parisā paribhaveyya yaso pi tassa hāyetha, yassa pana yaso hāyetha bhogā pi tassa hāyeyyuṃ, yaso-laddhā kho pan' amhākaṃ bhogā. Aho vata maṃ samaṇo Gotamo sake

1. S[d] na kho 'sa ; S[m] na kho ; B[p] na kho esa.
2. S[cd] nāmo sa.

ācariyake tevijjake pañhaṃ puccheyya.[1] Addhāvat' assâhaṃ cittaṃ ārādhey-yaṃ pañhassa veyyākaraṇenâti !'

10. Now as Sonadanda was seated there he was still filled with hesitation, thinking as before set out; and he added to himself: 'Oh! would that the Samana Gotama would but ask me some question on my own subject, on the threefold Vedic lore. Verily, I should then be able to gain his approval by my exposition of the problem put!'

11. Atha kho Bhagavato Saṇadaṇḍassa brāhmaṇassa cetasā ceto-parivitakkam aññāya etad ahosi : 'Vihaññati kho ayaṃ Soṇadaṇḍo brāhmaṇo sakena cittena. Yan nūnâhaṃ Soṇadaṇḍaṃ brāhmaṇaṃ sake ācariyake[2] tevijjake pañhaṃ puccheyyan ti.'

Atha kho Bhagavā Soṇadaṇḍaṃ brāhmaṇaṃ etad avoca: 'Katihi[3] pana brāhmaṇa aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, 'Brāhmaṇo 'smīti' ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyâti?'

11. Now the Blessed One became aware in his own mind of the hesitation in the mind of Sonadanda, and he thought: 'This Sonadanda is afflicted in his heart. I had better question him on his own doctrine.'

And then said to him: 'What are the things, Brahman, which the Brahmans say a man ought to have in order to be a Brahman, so that if he says: "I am a Brahman," he speaks accurately and does not become guilty of falsehood ?'

12. Atha kho Soṇadaṇḍassa brāhmaṇassa etad ahosi :

'Yaṃ vata no ahosi icchitaṃ yaṃ ākaṅkhitaṃ yaṃ adhippetaṃ yaṃ adhipatthitaṃ— "Aho vata maṃ samaṇo Gotamo sake ācariyake tevijjake pañhaṃ puccheyya, addhā vat' assâhaṃ cittaṃ ārādheyyaṃ pañhassa veyyākaraṇenâti"—tatra maṃ samano Gotamo sake ācariyake tevij-jake panhaṃ pucchati. Addha vat' assâhaṃ cittaṃ ārādhes-sāmi pañhassa veyyākaraṇenâti.'

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1. SS puccheyyâti.
2. S^{t} ācayake.
3. *All MSS.* i.

12. Then *Sonadanda.* thought: 'What I wished and desired and had in my mind and hoped for—that the Samana Gotama should put to me some question on my own subject, on the threefold Vedic lore—that he now does. Oh ! that I may be able to satisfy his heart with my exposition thereof!'

13. Atha kho Soṇadaṇḍo brāhmaṇo abbhunnāmetvā kāyaṃ anuviloketvā parisaṃ Bhagavantaṃ etad avoca: 'Pañcahi bho Gotama aṅ gehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, 'Brāhmā 'smīti'[1] ca vadamāno sammāvadeyya na ca pana musā-vādaṃ āpajjeyya. Katamehi pañcahi ? Idha bho brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitā-mahā-yugā akkhitto anupakkuṭṭho jāti-vādena. Ajjhāyako hoti manta-dharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu- keṭubhānaṃ sākkharappabhedānaṃ itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu ana-vayo. Abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato brahma-vaṇṇī brahma-vaccasī[2] akkhuddâvakaso dassanāya. Sīlavā hoti vuddha-sīlī vuddha-sīlena samannāgato. Paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ. Imehi kho bho Gotama pañcahi aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, 'Brāhmaṇo 'smīti' ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyâti.'

13. And drawing his body up erect, and looking round on the assembly, he said to the Blessed One : The Brahmans, Gotama, declare him to be a Brahman who can accurately say "I am a Brahman" without being guilty of falsehood, who has five things. And what are the five ? In the first place, Sir, a Brahman is well born on both sides, on the mother's side and on the father's side, of pure descent back through seven generations, with no slur put upon him, and no reproach, in respect of birth—

'Then he is a repeater (of the sacred words), knowing the mystic verses by heart, one who has mastered the Three Vedas,

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1. S[tm] 'mhīti.
2. B[p] vacchasi (*as in* § 6)

with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the phrases and in the grammar, versed in Lokāyata sophistry, and in the theory of the signs on the body of a great man—

Then he is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—

'Then he is virtuous, increased in virtue, gifted with virtue that has grown great—

'Then he is learned and wise, the first, or it may be the second, among those who hold out the ladle[1].

14. 'Imesaṃ pana brāhmaṇa pañcannaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ ṭhapayitavā catuhi aṅgehi samannā-gataṃ brāhmaṇaṃ paññāpetuṃ, 'Brāhmaṇo 'smīti' ca vadamāno sammāno sammā vedeyya na ca pana musā-vādaṃ āpajjeyyâti?'

'Sakkā bho Gotama. Imesaṃ hi bho Gotama pañcannaṃ aṅgānaṃ vaṇṇaṃ ṭhapayāma. Kiṃ[2] hi vaṇṇo karissati ? Yato kho bho brāhmaṇo ubhato sujāto hoti mātito ca pītito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, ajjhā-yako ca hoti manta-dharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu-ketubhānaṃ sākkharappabhedānaṃ itihāsa-pañca-mānaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu anavayo, sīlavā ca hoti vuddha-sīlī vuddha-sīena samannagato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ—imehi kho bho Gotama catuh' aṅgehi[3] samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, 'Brāhmaṇo 'smīti' ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyâti.'

14. 'But of these five things, oh Brahman, is it possible to leave one out, and to declare the man who has the other four to

1. That is, 'officiate at a sacrifice by pouring out of a spoon a libation of butter, or of spirituous Soma, to the fire god.'
2. SS kim hi (kiṃ hi *in* §§ 15, 16).
3. B^p catuhi . . . tīhi.

be a Brahman, to be one who can accurately, and without falling into falsehood, claim to be a Brahman ?'

'Yes, Gotama, that can be done. We could leave out colour[1]. For what does colour matter ? If he have the other four—good birth, technical training, virtue, and wisdom, as just set forth[2]—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one.'

15. 'Imesaṃ pana brāhmaṇa catunnaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ thapayitvā tīhi aṅgehi samannāgataṃ brāhmaṇaṃ paññāpetuṃ, "Vrāhmaṇo 'smīti" ca vadamāno sammā vedeyya na ca pana musā-vādaṃ āpajjeyyâti ?'

'Sakkā bho Gotama. Imesaṃ hi bho Gotama catunnaṃ aṅgānaṃ mante thapayāma. Kiṃ hi mantā karissanti ? Yato kho bho brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, sīlavā ca hoti vuddha-sīlī vuddha-sīlena samannāgato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ—imehi kho bho Gotama tīh' aṅgehi[3] sanabbāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, "Brāhmaṇo smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyâti.'

15. 'But of these four things, oh Brahman, is it possible to leave one out, and to declare the man who has the other three to be a Brahman, to be one who can rightly, and without falling into falsehood, claim to be a Brahman ?'

'Yes, Gotama, that could be done. We could leave out the verses. For what do the verses matter ? If he have the other three—good birth, virtue, and wisdom—Brahmans would still declare him to be a Brahman ; and he could rightly, without danger of falsehood, claim to be one.'

16. 'Imesaṃ pana brāhmaṇa tiṇṇaṃ aṅgāmaṃ sakkā ekaṃ aṅgaṃ thapayitvā dvīh' aṇgehi samannāgataṃ

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1. Vanna, much the same as 'caste,' though that rendering is not strictly accurate. (See the Introduction to the Ambattha.)
2. The full text is repeated, both here and in the following sections.
3. Bpcatuhi . . . tīhi.

brāhmaṇaṃ paññāpetuṃ, "Brāhmaṇo 'smīti" ca vadamano sammā vadeyya na ca pana musā-vādaṃ āpajjeyyâti ?'

'Sakkā bho Gotama. Imesaṃ hi bho Gotama tiṇṇaṃ aṅgānaṃ jātiṃ thapayāma. Kiṃ hi jāti karissati ? Yato kho bho[1] brāhmaṇo sīlavā ca hoti vuddha-sīlī vuddha-sīlena samannāgato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ pagaṇhantānaṃ—imehi kho bho Gotama dvīh' aṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, "Brāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyâti.'

16. 'But of these three things, Brahman, is it possible to leave one out, and to declare the man who has the other two to be a Brahman, to be one who can accurately, and without falling into falsehood, claim to be a Brahman ?

'Yes, Gotama, that could be done. We could leave out birth. For what does birth matter? If he have the other two—virtue and wisdom—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one.'

17. Evaṃ vutte te brāhmaṇā Soṇadaṇḍaṃ brāhmaṇaṃ etad avocuṃ :

'Mā bhavaṃ Soṇadaṇḍo evaṃ avaca ! Mā bhavaṃ Sonadaṇḍo evaṃ avaca! Apavadat' eva[2] bhavaṃ Sonadaṇḍo vaṇṇaṃ[3] apavadatgi mante[3] apavadati jātiṃ, ekaṅbena bhavaṃ Soṇaṇass' eva Gotamassa vadaṃ anupakkhandatīti.'

17. And when he had thus spoken the other Brahmans said to Sonadanda : 'Say not so, venerable Sonadanda, say not so ! He depreciates not only our colour, but he depreciates our verses and our birth. Verily the venerable Sonadanda is going over to the doctrine of the Samana Gotama.'

18. Atha kho Bhagavā te brāhmaṇe etad avoca : 'Sace kho[4] tumhākaṃ brāhmaṇā[5] evaṃ hoti, "Appassuto ca Soṇa-

1. S[cdmt] *omit* ; B[p] bhogota.
2. S[cdm] apavadate. *See* § 19.
3. S[cmt] *omit.*
4. *All MSS.* vo (*see* iii. 18).
5. B[p] brahmaṇānaṃ.

daṇḍo brāhmaṇo, akalyāṇa-vākkaraṇo ca Sōṇadaṇḍo brāhmaṇo, duppañña ca Soṇadaṇḍo brāhmaṇo, na ca pahoti Soṇadaṇḍo brāhmaṇo[1] samaṇena Gotamena saddhiṃ asmiṃ vacane patimantetun[2] ti," tiṭṭhatu Soṇadaṇḍo brāhmaṇo, tumhe mayā saddhiṃ mantavho. Sace pana tumhākaṃ[2] brāhmaṇā evaṃ hoti: Bahussuto ca[3] Soṇadaṇḍo brāhmaṇo, kalyāṇa-vākkaraṇo ca Soṇadaṇḍo brāhmaṇo samaṇena Gotamena saddhiṃ asmiṃ vacane patimantetun[2] ti," tiṭṭhatha tuṃhe, Soṇadaṇḍo brāhmaṇo mayā saddhiṃ mantetûti.'[4]

18. Then the Blessed One said to those Brahmans : 'If you, oh Brahmans, think that Sonadanda is unlearned, that he speaks unfittingly, that he is unwise, that he is unable to hold his own with me in this matter, let him keep silence, and do you discuss with me. But if you think him learned, able in speech, wise, able to hold his own, then do you keep silence, and let him discuss with me.'

19. Evaṃ vutte Soṇadaṇḍo brāhmaṇo Bhagavantaṃ etad avoca : 'Tiṭṭhatu bhavaṃ Gotamo, tuṇhī bhavaṃ Gotamo hotu, aham eva tesaṃ saha dhammena paṭivacanaṃ karissāmīti.'

Atha kho Soṇadaṇḍo brāhmaṇo te brāhmaṇe etad avoca: 'Mā bhavanto evaṃ avacuttha,[5] mā bhavanto evaṃ ava-cuttha— "Apavadat' eva[6] bhavaṃ Soṇadaṇḍo vaṇṇaṃ apavadati mante apavadati jātiṃ, ekaṅsena bhavaṃ Soṇadaṇḍo samaṇass' eva Gotamassa vādaṃ anupakkhandatīti." Nāhaṃ bho apavadāmi vaṇṇaṃ vā mante jātiṃ vā ti.'

19. And when he had thus spoken, Sonadanda the Brahman said to those Brahmans: 'Let not the venerable ones say so. Say not so, Sirs. I do not depreciate either our colour, nor our

1. S[ct] *repeat* na ca pahoti S[o] b[o] ; *and so* S[m] *crased.*
2. S[c] brāhmaṇa etad avoca; S[t] brāhmaṇaṃ etad avocā ; S[m] brāhmaṇo etad avoca; S[d] B[p] brāhmaṇānaṃ e. h. b. c.
3. S[d] B[p] paṭimantetun.
4. S[c] mantetun ti ; S[t] mante ti ; B[p] paṭimantetûti.
5. B[p] *omits repetition of this clause.*
6. *Only* S[t] *here* apavadate.

verses, nor our birth.' And when he had thus spoken the other Brahmans said to sonadanda, say not so, venerable sonadanda say not so. He depreciates not only our colour, but he depreciates our verses and our birth. Verily the sona danda going over to the doctrme of the samana Gotam.

20. Tena kho pana samayena Soṇadaṇḍasa brāhmaṇassa bhāgineyyo Aṅgako nāma māṇavako tassaṃ[1] pārisāyaṃ nisinno hoti. Atha kho Soṇadaṇḍo brāhmaṇo te brāhmaṇo etad avoca: 'Passanti no bhonto imaṃ Aṅgakaṃ māṇavakaṃ ammmhākaṃ bhāgineyyan ti.'

'Evaṃ bho'[2]

'Aṅgako kho bho māṇavako bhirūpo dassanīyo pāsādiko paraāya vaṇṇa-pokkharatāya samannāgato brahmà-vaṇṇi brahma-vaccasī[3] akkhuddâvakāso dassañya, nâssa imissā[4] parisāya samasamo atthi vaṇṇena thapetvā samaṇam Gotamaṃ. Aṅgako kho bho māṇavako ajjhāyako manta-dharo tiṇṇaṃ vedānaṃ pāragū sanighaṇdu-keṭu-bhānaṃ sākkharappabhedānaṃ[5] itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata - mahāpurisa - lakkhaṇesu anavayo. Aham assa mante vācetā. Aṅgako kho bho māṇavako ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāya sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena. Aham assa mātā-pitaro jānāmi. Aṅ ādiyeyya paradāram pi gaccheyya musā pi bhaṇeyya[6] majjam pi piveyya, ettha dāni bho kiṃ vaṇṇo karissati, kiṃ mantaṃ, kiṃ jāti ? Yato kho bho brāhmaṇo sīlavā ca hoti vuddha-sīlī vuddha-sīlena samannāgato, paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ pagganhantānaṃ, imehi kho bho dvī' angehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpenti, "Bhāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyâti.'

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1. S[d] tassa.
2. *So all MSS.*
3. S[d] vaḍḍī S[t] vaḍasī S[m] vaddhi B[p] vacchasi.
4. S[d] missā : B[p] imassaṃ parisayaṃ.
5. B[p] sakkhara°.
6. *So all MSS.* (S[cdt] n): Sum. bhāseyya.

20. Now at that time a young Brahman named Angaka[1], sister's son to Sonadanda the Brahman, was seated in that company. And Sonadanda said to those Brahmans : ' Do the venerable ones see this Angaka, our nephew ?'

'Yes, Sir, we see him.'

'Well! Angaka, Sirs, is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—none in this assembly is like, unto him in colour, save only the Samana Gotama.

'And Angaka, Sirs, is a repeater (of the sacred words), knowing the mystic verses by heart, one who has mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the phrases and the grammar, versed in Lokāyata (Nature-lore), and in the theory of the signs on the body of a great man—I myself have taught him the verses.

'And Angaka, Sirs, is well born on both sides, on the mother's side and on the father's side, of pure descent back through seven generations, with no slur put upon him, and no reproach in respect of birth—I myself know his forebears, on the mother's side and on the father's.

'If Angaka, Sirs, should kill living things, and take what has not been given, and go the way of the adulterer, and speak lies, and drink strong drink, what then, Sirs, would his colour avail him ? what ȷhe verses ? what his birth ?

'It is in so far, Sirs, as a Brahman is virtuous, increased in virtue, gifted with virtue that has grown great; in so far as he is learned and wise, the first, or it may be the second, among those who hold out the ladle, that Brahmans would declare him, as endowed with these two qualities, to be a Brahman, to be one who could rightly say "I am a Brahman" without falling into falsehood.'

21. 'Imesaṃ pana brāhmaṇa dvinnaṃ sakkā ekaṃ aṅgaṃ thapayitvā ekena aṅgena samannāgataṃ brāhṇaṃ

1. This name looks suspiciously like a kind of personification of the five Aṅgas (the five characteristics) of the true Brahman as just above, § 13, set out.

paññāpetuṃ, "Brāhmaṇo 'smīti" ca vadamāno sammā vadeyya na ca pana musā-vādaṃ āpajjeyyâti ?'

'No h' idaṃ bho Gotama. Sīla-paridhetā hi bho Gotama paññā, pañña paridhotaṃ sīlaṃ, yattha sīlaṃ tattha paññā, yattha paññā tattha sīlaṃ, sīlavato paññā paññāvato sīlaṃ, sīla-paññānañ ca pana lokasmiṃ aggam, akkhāyati. Seyyathā pi pho Gotama hatthena vā hatthaṃ dhopeyya,[1] padena vā pādaṃ dhopeyya, evam eva kho bho Gotama sīla-paridhotā paññā, paññā-paridhotaṃ sīlaṃ, yattha sīlaṃ tattha paññā, yattha paññā tattha sīlavato paññā paññāvato sīlaṃ, sīla-paññā ca pana lokasmiṃ aggam akkhāyatīti.'

21. 'But of these two things, oh Brahman, is it possible to leave one out, and to declare the man who has the other to be a Brahman, to be one who can rightly, and without falling into falsehood, claim to be a Brahman ?'

[124] 'Not that, Gotama! For wisdom, oh Gotama, is purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best thing in the world[2]. Just, oh Gotama, as one might wash hand with hand, or foot with foot, just even so, oh Gotama, is wisdom purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright, there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best thing in the world.'

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1. Bp dhoveyya.
2. Oldenberg renders this ('Buddha,' p. 283) as follows: 'The wisdom of the upright and the uprightness of the wise have, of all uprightness and wisdom in the world, the highest value.' I cannot see how this can be grammatically justified ; though the sentiment is admirable enough, and would have somewhat relieved the monotony of the paragraph. On paññāna as nominative, not genitive, see, for instance, S. I, 41, 42; Sum. I, 171, 290; A. IV, 342.

22. 'Evam etaṃ brāhmaṇa. Sila-paridhotā hi brāhmaṇa pañña, paññā-paridhotaṃ sīlaṃ, yattha sīlaṃ tattha paññā, yattha paññā tattha sīlaṃ, sīlavato paññāvato sīlaṃ, sīla paññānañ ca pana lokasmiṃ aggam akkhāyati. Katamaṃ pana taṃ brāhmaṇa sīlaṃ, katamā sā paññā ti ?'

'Ettaka-paramā va mayaṃ bho Gotamaṃ paṭibhātu etassa bhāsitassa attho ti.'

'Tena hi brāhmaṇa suṇhi, sādhukaṃ manasi-karohi, bhāsissāmīti.'

22. 'That is just so, oh Brahman. And I, too, say the same. But what, then, is that uprightness and what that wisdom ?'

'We only know, oh Gotama, the general statement in this matter. May the venerable Gotama be pleased to explain the meaning of the phrase.'

'Well then, oh Brahman, give ear, and pay earnest attention, and I will speak.'

23. 'Evaṃ bho' ti kho Soṇadaṇḍo brāhamaṇo Bhagavato paccassosi.

Bhagavā etad avoca :

'Idha brāhmaṇa Tathāgato loke uppajjati arahaṃ sammā-sambuddho. . . yathā Sāmañña-phale evaṃ vitthā retabbaṃ]. . . Evaṃ kho brāhmaṇa sīlaṃ.

'. . . pe[1]. . . paṭhamajjhānaṃ upasampajja viharati. . . pe. . . dutiyajjhānaṃ. . . pe. . . tatiyajjhānaṃ. . . catutthajjhānaṃ upasampajja viharati. . . pe. . . ñāna-dassanāya cittaṃ abhinīharati abhininnāmeti. . . pe. . . idam pi ssa hoti paññāya. . . pe. . . nâparaṃ itthattayâti pajānāti. Idam pi 'ssa hoti paññāya. Ayaṃ kho sā brāhmaṇa paññā[2] ti.'

23. 'Very well, Sir,' said Sonadanda in assent to the Blessed One. And the Blessed One said :

Here follow the paragraphs 40-63 *in the Sāmañña-phala Sutta above,* pp. 62-70 *of the text; that is, the paragraph on the appearance of a Buddha, his preaching, the conversion of the hearer, his renunciation of the world, all the Silas, and the paragraph on Confidence,* § 63].

1. SS *omit this* pe.
2. S[cdmt] paññāyâti.

'This also, oh Brahman, is that uprightness' *(Sīla).*

[Here follow the paragraphs on the Ghānas, beginning at So vivikk' eva kāmehi *in* § 75 *of the Sāmañña-phala down to the end of* § 82, *then the paragraphs on Insight arising from Knowledge, on the Mental Image, on the Wondrous Gifts, on the Heavenly Ear, on Knowledge of the hearts of others, on Memory of one s own previous births, on the Divine Eye, and on the Destruction of the Deadly Floods, all as in the Sāmañña-phala,* §§ 83-98 *inclusive.*]

'This, oh Brahman, is that wisdom[1].'

24. Evaṃ vutte Soṇadaṇḍo brāhmaṇo Bhagavantaṃ etad avoca : 'Abhikkantaṃ bho Gotama, bhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā tela-pajotaṃ dhāreyya : "cakkhumanto rūpāni dakkhintīti," evam eva bhotā[2] Gotamena aneka-pariyāyena dhammo pakāsito. Esâhaṃ Bhagavan-taṃ Gotamaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, uapāsakam maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ gataṃ. Adhivāsetu ca me bhavaṃ gotamo svātañya bhattaṃ saddhiṃ bhikkhusaṃghenāti.'

Adhivāsesi Bhagavā tuṇhī-bhāvena. Atha kho Sonadaṇḍo brāmaṇo Bhagavato adhivāsanaṃ viditvā uṭṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Soṇadaṇḍo bhrāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṃ Khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā Bhagavato kālaṃ ārovāpesi. 'Kālo bho Gotama, niṭṭhitaṃ bhattan ti.'

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1. The repetition here is nearly the same as that in the Anbattha Suttasummarised above at the translation of p. 100 of the text. The only difference is that the paragraphs 64-74 of the Samana-phala there included as coming under Karana (Conduct) are here included under Sila (Uprightness). The Guanas, there put, not under *Viggā* (Wisdom), but under Karana, are here put, not under Sīla, but under Paññā (Intelligence). In other words Paññā includes all that was there included under *Viggā,* and the Four Ghānas besides. But Sīla includes all that is put in the Ambattha under Sīla—alt indeed of the eight divisions of Sīla as summarised above, pp. 57-59. See Buddhaghosa's notes at pp. 219, 268, 292.
2. S[m] bho (*and so in* iii. 22; *comp.* iii. 17, 19.)

24. When he had thus spoken, Sonadanda the Brahman said to the Blessed One :

'Most excellent, oh Gotama (are the words of thy mouth), most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so has the truth been made known to me, in many a figure, by the venerable Gotama. I, even I, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. And may the venerable Gotama accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And may the venerable Gotama grant me the favour of taking his to-morrow's meal with me, and also the members of the Order with him.'

Then the Blessed One signified, by silence, his consent. And Sonadanda, on seeing that he had done so, arose from his seat and bowed down before the Blessed One, and walking round him with his right hand towards him, departed thence. And at early dawn he made ready at his house sweet food, both hard and soft, and had the time announced to the Blessed One : 'It is time, oh Gotama, and the meal is ready.'

25. Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-cīvaraṃ ādāya saddhiṃbhikkhu-saṃghena yena Soṇādaṇḍassa brāhmaṇassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Atha kho Soṇadaṇḍo brāhmaṇo Bhuddha-pamukhaṃ bhikkhu-saṃghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappei sampavāresi. Atha kho Soṇadaṇḍo brāhmaṇo Bhagavantaṃ bhuttāviṃ onita-patta-pāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekam-antaṃ nisīdi. Ekamantaṃ nisinno kho Soṇadaṇḍo brāhmaṇo Bhagavantaṃ etad avoca :

25. Then the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went with the brethren to Sonadanda's house, and sat down on the seat prepared for him. And Sonadanda the Brahman satisfied

the Blessed One, and the brethren, with his own hand, with sweet food, both hard and soft, until they refused any more. And when the Blessed One had finished his meal, and cleansed the bowl and his hands, Sonadanda took a low seat, and sat down beside him, and said :

26. 'Ahañ ce va kho pana bho Gotama parisa-gato samāno āsanā vuṭṭhahitvā Bhagavantaṃ[1] Gotamaṃ abhi vādeyyaṃ, tena maṃ sā parisā paribhaveyya. Yaṃ kho pana sā parisā paribhaveyya yaso pi tasa hāyetha, yasa kho pana yaso hāyetha bhogā pi tassa hāyeyyauṃ yasoladdhā kho pan' amhākaṃ bhogā. Ahañ ce va kho pana bho Gotama parisa-gato samāno aṅjaliṃ paggaṇheyyaṃ, āsanā me taṃ bhavaṃ Gotamo paccuṭṭhānaṃ dhāretu. Ahañ ce va kho pana bho Gotama parisa-gato samāno veṭhanaṃ omuñceyyaṃ, sirasā me taṃ bhavaṃ Gotame abhivādanaṃ dhāretu.—Ahañ ce va kho pana bho Gotama yāna-gato samāno yānā paccorohitvā Bhagavantaṃ Gotamaṃ abhivā-deyyaṃ, tena maṃ sā parisā paribhaveyya. Yaṃ kho pana sā parisā paribhaveyya, yaso pi tassa hāyetha, yassa kho pana yaso hāyetha bhogā pi tassa hāyoyyuṃ, yaso-laddhā kho[2] pan' amhakaṃ bhogā. Ahañ ce va kho[2] pana[3] bho Gotam yāna-gato samāno patoda-laṭṭhrṃ abbhunnameyyaṃ, yānā me taṃ bhavaṃ Gotamo paccoro-hanaṃ dhāretu. Ahañ ce va kho pana bho Gotama yāna-gato samīno hatthaṃ apanāmeyyaṃ, sirasā me taṃ bhavaṃ Gotamo abhivādanaṃ dhāretûti.'

26. 'If, oh Gotama, after I have entered the assembly, I should rise from my seat to bow down before the venerable Gotama, then the assembly would find fault with me[4]. Now he with whom the assembly should find fault, his reputation would

1. B[p] Bhavantaṃ.
2. S[cdt] *omit.*
3. B[p] *omits.*
4. On the ground, says Buddhaghosa (p. 292), that he would be saluting a much younger man, one young enough to be his grandson. If this tradition be correct, it would follow that this Sutta must be describing events very early in the public ministry of the Buddha.

grow less ; and he who should lose his reputation, his income would grow less. For that which we have to enjoy, that depends upon our reputation. If then, when I am seated in the assembly, I stretch forth my joined palms in salutation, let the venerable Gotama accept that from me as a rising up from my seat. And if when I am seated in the assembly I take off my turban, let the venerable Gotama accept that from me as a salutation with my head. So if, when I am in my chariot, I were to get down from the chariot to salute the venerable Gotama, the surrounders would find fault with me. If, then, when mounted on my chariot, I bend down low the staff of my goad, let the venerable Gotama accept that from me as if I had got down. And if, when mounted on my chariot, I should wave my hand, let the venerable Gotama accept that from me as if I had bowed low in salutation[1] !'

27. Atha kho Bhagavā Soṇadaṇḍaṃ brāhmaṇaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyâsanā pakkāmīti.

27. Then the Blessed One instructed and roused and incited and gladdened Sonadanda the Brahman with religious discourse, and then rose from his seat and departed thence.

Soṇadaṇḍa-suttaṃ.[2]

Here ends of the Sonadanda Sutta.

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1. It will be seen from this section that Sonadanda is represented as being a convert only to a limited extent. He still keeps on his school of Vedic studies, and is keenly anxious to retain the good opinion of his students, and of other Brahmans. And if that part of the Buddha's doctrine put before him in this Sutta be examined, it will be found to be, with perhaps one or two exceptions, quite compatible with the best Brahman views. No doubt if every detail were carried to its strict logical conclusion there would be no further need for Vedic studies, except from the historical standpoint. But those details are, on the face of them, ethical. They belong to a plane not touched on in the then Vedic studies. They could be accepted by an adherent of the soul theory of life. And the essential doctrines of Buddhism—the Path, the Truths, and Arahatship—are barely even referred to.
2. B[P] Soṇadaṇḍa-suttaṃ niṭṭhitaṃ catutthaṃ.

INTRODUCTION
TO THE
KŪṬADANTA SUTTA

The fifth is the kūṭadanta Sutta in which Buddha in discussing right and wrong modes of sacrifices suggests a gradation of them according to the superior and inferior spiritual values. Kūṭadanta spoke to the brahmins about the qualities of the Buddha. He went to the Master, listened to his religious instructions, and became a devoted lay supporter of the Buddha.

In this suttanta the brahmin kuṭadanta is very likely meant to be rather the hero of a tale then an historical character. Buddha was opproached for advice about the modes of the ritual to be performed at the sacrifice and about the requisite utensils, the altar furniture to be used in making it. The brahmin of this suttanta wants to know the three modes in which the ritual is to be performed. The three modes are declared in the legend to be simply three conditions of mind or rather one condition of mind at three different times, the harbouring of no regret either before of during or after the sacrifice at the expenditure involved. It is the hearty co-operation with the king of four divisions of his people, the nobles, the officials, the brahmins, and the householders. That makes four articles of furniture. And eight personal qualifications of the king himself. That makes four articles of furniture. And eight personal qualifications of the king himself. That makes other eight. And four personal qualifications of his advising brahmins make up the total of the sixteen articles required. No living thing, either animal or vegetables, is injured. All the labour is voluntary. And all the world co-operates in adding its share to the largesse of food, on strict vegetarian principles, in which, alone, the sacrifice consists. It is offered on behalf, not only of the king himself, but of all the good.

v. Kūṭadanta Sutta

[The wrong Sacrifice and the right]

1. Evam me sutaṃ, Ekaṃ samayaṃ Bhagavā Magadhesu[1] cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi yena Khānumataṃ[2] nāma Magadhānaṃ Brāhmaṇa-gāmo tad avasari. Tatra sudaṃ Bhagavā Khānumate viharati Ambalaṭṭhikāyaṃ. Tena kho pana samayena Kūṭadanto[3] brāhmaṇo Khānu-mataṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ raññā Māgadhena Seniyena Bimbisārena dinnaṃ rāja-dāyaṃ brahma-deyyaṃ. Tena kho pana samayena Kūṭdantassa brāhmaṇassa mahā yañño upakkhaṭo[4] hoti, satta ca usabha-satāni satta ca vacchatara-satāni satta ca vacchatari-satāni satta ca aja-satāni satta ca urabbha-satāni thūnûpanītāni honti yaññatthāya.

1. Thus have I heard. The Blessed One once, when going on a tour through Magadhā, with a great multitude of the brethren, with about five hundred brethren, came to a Brahman village in Magadhā called Khānumata. And there at Khānumata he lodged in the Ambalatthikā pleasaunce[5].

Now at that time the Brahman Kūtadanta was dwelling at Khānumata, a place teeming with life, with much grassland and woodland and water and corn, on a royal domain presented him

1. S^cmt B^p Mag-; S^d Māg- *(throughout)*.
2. S^m khāṇum° *always.*
3. B^p *always* Kuta.
4. S^c upakkaṭṭho; S^d upakkhato; B^p upakkhato.
5. Not the same as the one with the same name half way between Rāgagaha and Nālandā (above, p. I of the text). Buddhaghosa (p. 294) says it was like it.

by Seniya Bimbisāra the king of Magadhā, as a royal gift, with power over it as if he were the king.

And just then a great sacrifice was being got ready on behalf of Kūtadanta the Brahman. And a hundred bulls, and a hundred steers, and a hundred heifers, and a hundred goats, and a hundred rams had been brought to the post for the sacrifice.

2. Assosuṃ kho Khānumatakā brāhmaṇa-gahapatikā: 'Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulā pabbajito Magadhesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi Khānumataṃ anuppatto Khānumate viharati Ambalaṭṭhikāyaṃ. Taṃ kho pana Bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato : "Iti pi so Bhagavā arahaṃ sammā-sambud-bho vijjā-caraṇ-sampannosugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā ti." So imaṃ lokaṃ samārakaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosāna-kalyāṇaṃ sātthaṃ savyañjanaṃ, kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ hotīti.' Atha kho Khānumatakā brahmaṇa-gahapatika Khanumatā nikkhamitva saṃgha saṃght[1] gaṃdhūtā yena Ambalaṭṭhikā ten' upasaṃkamanti.

2. Now the Brahmans and householders of Khānumata heard the news of the arrival of the Samana Gotama[2]. That the Blessed One is an Arahat, a fully awakened one, obounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals hilling to be led, a teacher for gods and men, a Blessed one, a Buddha. He by himself, thoroughly knows and sees, as it were, face to face this universe—including the worlds above ot the gods, the Brahmans and the Māras, and the world below with its recluses and Brahmans, its princes and peoples—and having known it, he makes his knowledge known to others. The truth, lovely in its Origin, lovely in its progress, lovely in its consummations doth he proclaim, both

1. Bpm saṃgha-saṃghi.
2. The whole of § 2 of the *Sonadanda* is here repeated.

in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity. And they began to leave Khānumata in companies and in bands to go to the Ambalatthikā pleasaunce.

3. Tena kho pana samayena Kūṭadanto brāhmaṇo upari-pāsāde divā-seyyaṃ upagato hoti. Addasā kho Kūṭadanto brāhmaṇo Khānumatake brahmaṇa-gahapatike Khānumatā nikkhamitvā saṃghā saṃghī gaṇī-bhūte yena Ambalaṭṭhikā ten' upasaṃkamante. Disvā khattaṃ āmantesi:

'Kin nu kho bho khatte Khānumatakā brāhmaṇa-gaha-patikā Khānumatā nikkhamitvā saṃghā saṃghī gaṇī-bhūtā yena Ambalaṭṭhikā ten' upasaṃkamantīti ?'

'Atthi kho bho samaṇo[1] Gotamo Sakya-putto Sakya-kulā pabbajito. Māgadhesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi Khānumataṃ anuppatto Khānumate viharati Ambalaṭṭhi-kāyaṃ. Taṃ kho pana Bhagavantaṃ[2] Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: "Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavā ti." Tam ete Bhagavantaṃ Gotamaṃ dassanāya upasaṃkamantīti.'

3. And just then Kūtadanta the Brahman had gone apart to the upper terrace of his house for his siesta; and seeing the people thus go by, he asked his doorkeeper the reason. And the doorkeeper told him[3].

4. Atha kho Kūṭadantassa brāhmaṇassa etad ahosi: 'Sutaṃ kho[4] pana me taṃ : "Samaṇo Gotamo tividha[5]-yañña-sampadaṃ soḷasa-parikkhāraṃ jānātīti." Na kho panāhaṃ jānāmi tividha-yañña-sampadaṃ saḷasa-parik-

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1. S[cdmt] *add* khalu bho.
2. B[p] bhavantaṃ (*twice*).
3. All given in the text in full, as in the *Sonadanda* Sutta.
4. S[dt] B[p] *omit.*
5. B tividhaṃ *always. Sce* §§ 9, *etc. Only at end of* § 20 SS *have* tividhā (*and there* S[m] *has the* ā *struck out*).

khāraṃ, icchāmi cāhaṃ mahā-yaññaṃ yajituṃ. Yan nunāhaṃ samaṇaṃ Gotamaṃ upasaṃkamitvā tividha-yaññasampadaṃ soḷasa-parikkhāraṃ puccheyyan ti.'

Atha kho Kūṭadanto Brāhmaṇo taṃ khattaṃ āmantesi: 'Tena hi bho khatte yena Khānumatakā brāhmaṇa-gahapatikā ten' upasaṃkama,[1] Upasaṃkamitvā Khānumatake brāhmaṇo evam āha : Āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti." '

'Evaṃ bho' ti kho so khattā Kūṭadantassa brāhmaṇassa paṭissutvā yena Khānumatakā brāhmaṇa-gahapatikā ten' upasaṃkami, upasaṃkamitvā Khānumatake brāhmaṇagahapatike etad avoca : 'Kūṭadanto bho brāhmaṇo evam āha: "Āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasamkamissatīti." '

4. Then Kūtadanta thought : 'I have heard that the Samaıa Gotama understands about the successful performance of a sacrifice with its threefold method and its sixteen accessory instruments. Now I don't know all this, and yet 1 want to carry out a sacrifice. It would be well for me to go to the Samaıa Gotama, and ask him about it.'

So he sent his doorkeeper to the Brahmans and householders of Khānumata, to ask them to wait till he could go with them to call upon the Blessed One.

5. Tena kho pana samayena anekāni brāhmaṇa-satāni Khanumate paṭivasanti : 'Kuṭadantassa brāhmaṇassa mahāyaññaṃ anubhavissāmāti.' Assosuṃ kho te brāhmaṇā : 'Kūṭadanto kira brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatīti.' Atha kho te brāhmaṇā yena Kūṭadanto brāhmaṇo ten' upasaṃkamiṃsu, upasaṃkamitvā Kūṭadantaṃ brāhmaṇaṃ etad avocuṃ:

'Saccaṃ kira bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamissāmīti ?'

5. But there were at that time a number of Brahmans staying at Khānumata to take part in the great sacrifice. And

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1. *All MSS.* -kami. (Compare iv. 3.)

when they heard this they went to Kūtadanta, and persuaded him, on the same grounds as the Brahmans had laid before Sonadanda not to go. But he answered them in the same terms as Sonadanda had used to those Brahmans. Then they were satisfied, and went with him to call upon the Blessed One[1].

6. 'Mā bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkami, na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ. Sace bhavam Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamissati, bhoto Kūṭadantassa yaso hāyissati, samaṇassa Gotamassa yaso abhivaḍḍhissati. Yam pi bhotā Kūṭadantassa, yaso hāyissati, samaṇassa Gotamassa yaso abhivaḍḍhissati, iminā paṅgena na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamituṃ. Samaṇo tveva Gotamo arahati bhavantaṃ Kūṭadantaṃ dassanāya upa-saṃkamituṃ. Bhavaṃ hi Kūṭadanto ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā[2]-yugā akkhitto anupakkuṭṭho[3] jāti-vādena. Yam pi bhavaṃ Kūṭadanto ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, iminā p'aṅgena na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassañya upasaṃkamituṃ, samaṇo tveva Gotamo arahati bhavantaṃ Kūṭadantaṃ das-sanāya upasaṃkamituṃ. Bhavaṃ hi Kūṭadanto aḍḍho mahaddhano mahā-bhogo. . . pe . . . Bhavaṃ hi Kūṭadanto ajjhāyako manta-dharo tiṇṇam vedānaṃ pāragū sanighaṇḍu-keṭubhānaṃ sākkhara-ppabhedānaṃ itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesu anavayo. Bhavaṃ hi Kūṭadanto abhirūpo dassanīyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato brahma-vaṇṇī brahma-

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1. §§ 3-7 inclusive of the Sonadanda are here repeated in full in the text.
2. SS mahā- (*twice in* § 6, *and twice in* § 7, *and twice in* § 12). *See* iv. 4.
3. B^p akhitto anupakuṭho (*scc* iii. 3. 58).

vaccasī[1] akkhuddâvakāso dassanāya. Bhavaṃ hi Kūṭadanto sīlavā vuddha-sīlī vuddha-silena samannāgato. Bhavaṃ hi Kūṭadanto kalyāṇa-vāco kalyāṇa-vākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya aneḷagalāya[2] atthassa viññāpaniyā. Bhavaṃ hi Kūṭadanto bahunnaṃ ācariya-pācariyo tīṇi māṇavaka-satāni mante vāceti, bahū kho pana nānā-disā nānā-janapadā māṇavakā āgacchanti bhoto Kūṭadantassa santike mantatthikā mante adhiyitu[3]-kāmā. Bhāvaṃ hi Kūṭadanto jiṇṇo vuddho mahallako addhagato vayo anuppatto, samaṇo Gatomo taruṇo c' eva taruṇa-paribbājako[4] ca. Bhavaṃ hi Kūṭadanto rañño Māgadhassa Seniyassa Bimbisārassa sakkato garukato mānito pūjito apacito. Bhavaṃ hi Kūṭadanto brāhmaṇassa Pokkharasādissa[5] sakkato garukato Mānito pūjito apacito. Bhavaṃ hi Kūṭadanto Khānumataṃ ajjhāvasati sattussadaṃ[6] satiṇakaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ raññā Māgadhena Seniyena Bimbisārena dinnaṃ rāja-dāyaṃ brahmadeyyaṃ. Yaṃ pi bhavaṃ Kūṭadanto Khānumataṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ raññā Māgadhena Seniyena Bimbisārena dinnaṃ rāja-dāyaṃ brahma-deyyaṃ, iminā p'aṅgena na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃ-kamituṃ, samaṇo tveva Gotamo arahati bhavantaṃ Kūṭadantaṃ dassanāya upasaṃkamitun ti.'

7. Evaṃ vutte Kuṭadanto brāhmaṇ te brāhmaṇe etad avoca :

'Tena hi bho mana pi suṇātha yathā mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkami-tuṃ, na tveva arabati so bhavaṃ Gotamo ambhākaṃ dasanāya upasaṃkamituṃ. Samaṇo khalu bho Gotamo ubhato sujāto

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1. SS vaḍḍhī ; B^p vacchasi *as at* § 7.
2. S^cd anelagalāya ; S^mt B^p anelagaḷāya.
3. *All MSS.* adhīyitu (*See "Journal P.T.S."* 1886, *and J.* 4. 496).
4. S^d pabbajako ; B^p pabbajito.
5. B^n Pokkharasātissa.
6. B^p satthussadaṃ.

mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jati-vādena. Yam pi bho samaṇo Gotāmo ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, iminā p'aṅgena na arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamituṃ, atha kho mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamituṃ. Samaṇo khalu bho Gotamo mahantaṃ ñāti-saṃghaṃ ohāya[1] pabbajito. Samaṇo khalu bho Gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmi-gatañ ca vehāsaṭṭhañ ca. Samaṇo khalu bho Gotamo daharo va samāno susukāḷa-keso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito. Samaṇo khalu bho Gotamo akāmakānaṃ mātā-pitunnaṃ assu - mukhānaṃ rudantānaṃ kesa - massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāri-yaṃ pabbajito. Samaṇo khalu bho Gotamo bhirūpo dassanīyo pāsādiko paramāya vaṇṇa-pokkharatāya saman-nāgato brahma-vaṇṇī brahma-vaccasī[2] akkhuddâvakāso dassanāya. Samaṇo khalu bho Gotamo sīlavā ariya-sīlī kusala-sīlī kusala-sīlena samannāgato. Samaṇo khalu bho Gotamo kalyāṇa-vāco kalyāṇa - vākkaraṇo poriyā vācāya samannagato vissaṭṭhaya aneḷagalaya[3] atthassa vinnāpaniyā. Samaṇo khalu bho Gotamo bahunnaṃ ācariya-pācariyako Samaṇo khalu bho Gotamo khīṇa-kāma-rāgo vigata-cāpallo. Samaṇo khalu bho Gotamo kamma-vādī kiriya-vādī apāpa-purekkhāro brahmaññāya pajāya. Samaṇo khalu bho Gotamo uccā kulā pabbajito ādinakkhattiya-kulā.[4] Samaṇo khalu bho Gotamo aḍḍha-kulā pabbajito mahaddhanā mahā-bhogā. Samaṇaṃ khalu bho Gotamaṃ tiro raṭṭhā tiro janapadā saṃpucchituṃ āgacchanti. Samaṇaṃ khalu bho Gotamaṃ anckāni devatā-

1. S[d] B[p] pahāya.
2. SS vaḍḍhī; B[p] vacchasi.
3 S[cd] anelagalāya ; S[mt] B[p] anelagaḷāya.
4. S[c] ādiya-kulā ; B asambhinnakh[o].

sahassāni[1] pāṇehi saraṇam gatani. Samaṇaṃ khalu bho Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: "Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā devamanussānaṃ buddho bhagavā ti." Samaṇo khalu bho Gotamo dvattiṃsa mahāpurisa-lakkhaṇehi samannāgato. Samaṇo khalu bho Gotamo ehi-sāgata-vādī[2] sakhilo sammodako abbhākuṭiko uttāna-mukho pubba-bhāsī. Samaṇo khalu bho Gotamo catunnaṃ parisānaṃ sakkato garukato mānito pūjito apacito. Samaṇe khalu bho Gotaṃe[3] bahū devā ca manussā ca bhippasannā. Samaṇo khlu bho Gotamo yasmiṃ gāme vā nigame vā paṭivasati na tasmiṃ gāme vā nigame vā amanussā manusse viheṭhenti. Samaṇo khalu bho Gotamo saṃghī gaṇī gaṇâcariyo puthu-tittha-karānam aggam akkhāyati. Yathā kho pana bho ekesaṃ samaṇa-brāhmaṇānaṃ yathā vā tathā vā yaso samudā-gacchati na h' eva[4] samaṇassa Gotamassa yaso samudāgoto, atha kho anuttarāya vijjā-caraṇa-sampadāya samṇassa Gotamassa yaso samudāgato. Samaṇaṃ khalu bho Gotamaṃ rājā Māgadho Seniyo Bimbisāro saputto sabhariyo sapariso sāmacco pāṇchi saraṇaṃ gato. Samaṇaṃ khalu bho Gotamaṃ rājā Pasenadi Kosalo saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato. Samaṇaṃ khalu bho Gotamaṃ brāhmaṇo Pokkharasādi[5] saputto sabhariyo sapariso sāmacco pānehi saraṇaṃ gato. Samaṇo khalu bho Gotamo rañño Māgadhassa Seniyassa Bimbisārassa sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo rañño Pasenadissa Kosalassa sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo Brāhmaṇassa Pokkharasādissa[6] sakkato garukato mānito pūjito apacito. Samaṇo khalu bho Gotamo

1. B sata-sahassāni.
2. B^{p} -svāgata-.
3. S^{m} *has loc. ; all other MSS. nom.*
4. *MSS.* eva *here,* evaṃ *in* iv. 6.
5. *All MSS.* -sāti.
6. B^{p} -sātissa (SS *all* d *here*).

Khānumataṃ anuppatto Khānumate viharati Ambalaṭṭhikāyaṃ. Ye kho pana keci samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhettaṃ āgacchanti atithī no te honti. Atithī kho pan' amhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā. Yam pi bho samaṇo Gotamo Khānumataṃ anuppatto Khānumate viharati Ambalaṭṭhikāyaṃ atith' amhākaṃ samaṇo Gotamo. Atithi kho pan' amhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo. Iminā p'aṅgena na arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamituṃ, atha kho mayam eva arahāma tam bhavantaṃ Gotamaṃ dassanāya upasaṃkamituṃ. Ettake kho aham bho tassa bhoto Gotamassa vaṇṇe pati yāpuṇāmi, no ca kho so bhavaṃ Gotamo ettaka-vaṇṇo, aparimāṇa-hi so bhavaṃ Gotamo ti.'

8. Evaṃ vutte te brāhmaṇā Kūṭadantaṃ brāhmaṇaṃ etad avocuṃ : 'Yathā kho bhavaṃ Kūṭadanto samaṇassa Gotamassa vaṇṇe[1] bhāsati ito ce pi so bhavaṃ Gotamo yojanasate viharati alam eva saddhena kula-puttena das-sanāya upasaṃkamituṃ api puṭaṅsenâpi. Tena hi bho sabbe va samaṇaṃ Gotamaṃ dassanāya upasaṃkamissāmâti.'

Atha kho Kūṭadanto brahmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena Ambalaṭṭhikā yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Khānumatakā pi kho brāhmaṇa-gaha-patikā app ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, app ekacce Bhagavatā saddhiṃ sammodiṃsu sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu, app' ekacce yena Bhagavā ten' añjaliṃ panāmetvā ekamantaṃ nisīdiṃsu, app ekacce nāma-gottaṃ sāvetvā ekamantaṃ nisīdiṃsu, app ekacce tuṇhī - bhūtā ekamantaṃ-nisīdkiṃsu.

9. Ekamantaṃ nisinno kho Kūṭadanto brāhmaṇo Bhagavantaṃ etad avoca :

'Sutaṃ me taṃ bho Gotama : "Samaṇo Gotamo tividha-yañña-sampadaṃ[2] soḷasa-parikkhāraṃ jānātīti." Na

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1. *All MSS.* vaṇṇp (*as most at* D. iv. 7).
2. B[p] vidhaṃ *thrice* (*and so* S[cm] *the first time only*). *See* § 4.

kho panâhaṃ jānāmi tividha-yaññaṃ yajituṃ. Sādhu me bhavaṃ Gotamo tividha-yañña-sampadaṃ soḷasa-parik-khāraṃ desetûti.' 'Tena hi brāhmaṇa suṇohi, sādhukaṃ manasi-karohi, bhāsissāmīti.'

'Evaṃ bho' ti kho Kūṭadanto brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca :

9. And when he was seated there Kūtadanta the Brahman told the Blessed One what he had heard[1], and requested him to tell him about success in performing a sacrifice in its three modes[2] and with its accessory articles of furniture of sixteen kinds[3].

'Well then, O Brahman, give ear and listen attentively and I will speak.'

'Very well, Sir,' said -Kūtadanta in reply; and the Blessed One spake as follows :—

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1. As in § 4.
2. Vidhā. Childers gives 'pride' as the only meaning of this word. But he has made a strange muddle between it and vidho. All that he has under both words should be struck out. All that he has under vidho should be entered under vidha, which has always the one meaning 'mode, manner, way.' Used ethically of the Arahats it refers, no doubt, to divers 'modes' of pride or delusion (as for instance in vidhāsu na vikampanti at S. I, 84, and in the passage quoted in Childers). He makes vidhā a very rare word, and vidho a common one. It is just the contrary. Vidhā is frequent, especially at the end of adjectival compounds. Vidho is most rare. It is given doubtfully by Buddhaghosa, in discussing a doubtful reading at Sum. I, 269, in the sense of 'yoke'; and is a possible reading at Vin. II, 136, 319; IV, 168, 363 in the sense of 'brooch' or 'buckle.'

   Here vidhā in Kūtadanta's mouth means, of course, mode of rite or ritual. Gotama lays hold of the ambiguity of the word, and twists it round to his ethical teaching in the sense of mode of generosity.
3. Parikkhārā, 'accessories, fillings, equipments, appurtenances,'—the furniture of a room, the smallest things one wears, the few objects a wandering mendicant carries about with him, and so on. Here again the word is turned into a riddle, the solution of which is the basis of the dialogue.

10. 'Bhūta-pubbaṃ brāhmaṇa rājā Mahā-vijito nāma ahosi aḍḍho mahaddhano mahā-bhogo pahūpa-jātarūpa-rajato pahūta-vittûpakaraṇo pahūta-dhana-dhañño paripuṇṇa-kosa-koṭṭhâgāro. Atha kho brāhmaṇa rañño Mahā-vijitassa raho gatassa patisallīṇassa[1] evaṃ cetaso parivitakko udapādi: "Adhigatā kho me vipulā mānusakā bhogā, mahantaṃ paṭhavi-maṇḍalaṃ abhivijiya ajjhāvasāmi. Yan nūnâhaṃ mahā-yaññaṃ yajeyyaṃ yaṃ mama assa dīgha-rattaṃ hitāya sukhāyâti." Atha kho brāhmaṇa rājā Mahā vijito purohitaṃ[2] brāhmaṇaṃ āmantāpetvā[3] etad avoca: "Idha mayham brāhmaṇa raho-gatassa patisallīṇassa evaṃ cetaso parivitakko udapādi: 'Adhigato me vipulā mānusakā bhogā, mahantaṃ paṭhavi-maṇḍalaṃ abhivijiya ajjhāva-sāmi. Yan nūnâhaṃ mahā-yaññaṃ, yaṃ mama assa dīgha-rattaṃ hitāya sukhāyâti.' Icchām' ahaṃ brāh-maṇa mahā mahā-yaññaṃ yajituṃ. Anusāsatu maṃ bhavaṇt yaṃ mama assa dīgha-rattaṃ hitāya sukhāyâti."

10. 'Long ago, O Brahman, there was a king by name Wide-realm (Mahā Vifita)[4], mighty with great wealth and large property ; with stores of silver and gold, of aids to enjoyment[5] of goods and corn ; with his treasure-houses and his garners full. Now when King Wide-realm was once sitting alone in meditation he became anxious at the thought: "I have in abundance all the good things a mortal can enjoy. The whole wide circle of the earth is mine by conquest to possess. 'Twere well if I were to offer a great sacrifice that should ensure me weal and welfare for many days."

'And he had the Brahman, his chaplain, called ; and telling him all that he had thought, [136] he saicl: "So I would fain, O

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1. *All MSS. twice* t; S[ct] B[p] *twice* ṇ ; S[dm] *twice* n (*Old.* CV. vii. 1, 2, ṭ *and* n); *at* vi. 2, 3, SS patisallino.
2. S[d] *and* S[t] *often* porohit[o] ; B[p] *usually* parohita.
3. B[p] āmantetvā (*and in* § 12).
4. Literally 'he who has a great realm'—just as we might say Lord Broadacres.
5. 'Such as jewels and plate,' says Buddhaghosa (p. 295).

Brahman, offer a great sacrifice—let the venerable one instruct me how—for my weal and my welfare for many days."

11. 'Evaṃ vutte brāhmaṇa purohito brāhmaṇo rājānaṃ Mahā-vijitaṃ etad avoca: "Bhoto kho rañño janapado sakaṇṭako[1] sa-upapīḷo,[2] gāma-ghātā pi dissanti [nigamaghātā pi dissanti[3] nagara-ghātā pi dissanti pantha-duhanā pi dissanti. Bhavañ ce kho[4] pana rājā evem sakaṇṭake janapade sa-upapīḷe balim uddhareyya, akicca-kārī assa tena bhavaṃ rājā. Siyā kho pana bhoto rañño evam assa: 'Aham etaṃ dassu-khīlaṃ[5] vadhena vā bandhena[6] vā jāniyā[7] vā garahāya vā pabbājanāya vā samūhanissāmiti,' na kho pan' etassa dassu-khīlassa evaṃ sammā samug ghāto hoti. Ye te hatâvasesakā bhavissanti, te pacchā rāñño janapadaṃ viheṭhessanti.[8] Api ca kho idaṃ saṃvidhānaṃ āgamma evam etassa dassu - khīlassa sammā sammugghāto hoti. Tena hi bhavaṃ rājā ye bhoto rañño janapade ussahanti kasi-gorakkhe tesam bhavaṃ rājā bīja-bhattaṃanuppādetu,[9] ye bhoto rañño janapade ussahanti vaṇijjāya tesam bhavaṃ rājā pābhataṃ anuppādetu, ye bhoto rañño janapade ussahanti rāja-porise tesam bhavaṃ rājā bhatta-vetanaṃ pakappetu, te ca manussā sa-kamma-pasutā rañño Janapadaṃ na viheṭhessanti, mahā ca rañño rāsiko bhavissati, khemaṭṭhitā janapadā akaṇṭakā anupapīḷā, manussā ca mudā modamānā ure putte naccentā apāruta-gharā maññe viharissantīti."

' "Evaṃ bho" ti kho brāhmaṇa rājā Mahā-vijito purohitassa brāhmaṇassa paṭissutvā, ye rañño janapade ussa-

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1. S[d] *thrice and* S[c] *here* sakaṇṭhako.
2. S[d] B[p] uppilo.
3. S[cmt] *omit.*
4. S[d] bhavaṃ ce va kho; B[p] bhavaṃ kho.
5. S[cd] dasasu.
6. S[d] bandhanena.
7. S[ct] janiyāya.
8. B[p] vihedissanti.
9. S[cdmt] °ppadetu, *but* S[cd] *just below* ā *and see next para-graph.* (B[p] ā *both times*).

hiṃsu kasi-gorakke tesam bhavaṃ rājā Maha-vijito bīja-bhattaṃ anuppādesi,[1] ye rañño janapade ussahiṃsu vaṇij-jāya tesaṃ rājā Mahā-vijito pābhataṃ anuppādesi, ye rañño janapade ussahiṃsu rāja-porise, tesaṃ rājā Mahā-vijito bhatta-vetanaṃ pakappesi, te ca manussā sa-kamma-pasutā rañño janapadaṃ na viheṭhesuṃ,[2] mahā ca rañño rāsiko ahoai, khemaṭṭhita janapada akaṇṭaka anupapṭa, manussa ca mudā modamānā ure putte naccentā apāruta-gharā maññe vihariṃsa.

11. 'Thereupon the Brahman who was chaplain said to the king: "The king's country, Sire, is harassed and harried. There are dacoits abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that i-s so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think : 'I'll soon put a stop to these scoundrels' game by degradation and banishment, and fines and bonds and death !' But their licence cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed-corn. Whoso-ever there be in the king's realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king's realm who devote them-selves to government ser-vice[3], to them let his majesty the king give wages and food. Then those men, following each his own business, will no longer harass the realm ; the king's revenue will go up ; the country will be quiet and at peace ; and the populace, pleased one with an-other and happy, dancing their children in their arms, will dwell with open doors."

'Then King Wide-realm, O Brahman, accepted the word

1. S^{c} anuppadesi ; B^{b} *twice* °ppadāsi (*but just below* S^{cdrat} °ppā°).
2. S^{cdt} °ṭheyyuṃ; S^{m} °ṭheyyuṃ *corrected to* °ṭhesuṃ; B^{p} vihedhisu.
3. Rāga-porise. On this word, the locative singular of a neuter ab-stract form, compare M. I, 85.

of his chaplain, [136] and did as he had said. And those men, following each his business, harassed the realm no more. And the king's revenue went up. And the country became quiet and at peace. And the populace, pleased one with another and happy, dancing their children in their arms, dwelt with open doors.

12. 'Atha kho brāhmaṇa rājā Mahā-vijito purohitaṃ brāh-maṇaṃ āmantāpetvā etad avoca : "Samūhato kho me bho dassu-khīlo, bhoto saṃvidhānaṃ āgamma mahāca me rāsiko khemaṭṭhitā janapadā akaṇṭakā anupapīḷā manussā ca mudā modamānā ure putte naccentā apāruta-gharā mañña viharimsu. Icchām' ahaṃ brāhmaṇa mahā-yaññaṃ yajituṃ. Anusāsatu maṃ bhavaṃ yaṃ mama assa dīgha-rattaṃ hitāya sukhāyâti."

' "Tena hi bhavaṃ rājā ye bhoto rañño janapade khat-tiyā anuyuttā[1] negamā c' eva jānapadā ca te bhavaṃ rājā āmantayataṃ: 'Icchām' ahaṃ bho mahā-yaññaṃ yajituṃ, anujānantu me bhonto yaṃ mama assa dīgha-rattaṃ hitāya sukhāyâti.' Ye bhoto rañño janapade amaccā pārisajjā negamā c' eva jānapadā ca . . . pe . . . brāhmaṇa-mahāsāla negamā c' eva jānapadā ca . . . pe . . . gahapati-necayikā[2] negamā e' eva jānapadā ca, te bhavaṃ rājā āmantayataṃ : 'Icchām' ahaṃ bho mahā-yaññaṃ yajituṃ, anujānantu me bhavanto yam mama assa dīgha-rattaṃ hitāya sukhāyâti." s'

' "Evaṃ bho" ti kho brāhmaṇa rājā Mahā-vijito puro-hitassa brāhmaṇasa paṭissutvā yarañño janapade khattiyā anuyuttā negamā c' eva jānapada ca, te rājā Mahā-vijito āmantesi : "Icchām' ahaṃ bho mahā-Yaññaṃ yajituṃ anujānantu me bhavanto yaṃ mama assa dīgha-rattaṃ hitāya sukhāyâti." "Yajataṃ bhavaṃ rājā yaññaṃ, yañña-kālo mahā-rājâti."

'Ye rañño janapade amaccā pārisajjā negamā c' eva jānapadā ca . . . pe . . . brāhmaṇa-mahāsālā negamā c' eva jānapadā ca, gahapati-necayikā negamā c' eva jānapadā ca,

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1. B^p anuyanta.
2. S^ct *here* nomayikā *and* S^d nevayika ; B^p *twice* venayikā ; S^m B^m necayikā ; *and so* SS *below.*

te rājā Mahā-vijito āmantesi: "Icchām' ahaṃ bho mahā-yaññaṃ yajituṃ, anujānantu me bhavanto yaṃ mama assa dīgha-rattaṃ hitāya sukhāyâti." "Yajataṃ havaṃ rajā yaññam, yañña-kālo mahā-rājâti."

'Iti' me cattāro anumati-pakkhā tass' eva yaññassa parikkhārā bhavanti.

12. 'So King Wide-realm had his chaplain called, and said: "The disorder is at an end. The country is at peace. I want to offer that great sacrifice—let the venerable one instruct me how—for my weal and my welfare for many days."

'Then let his majesty the king send invitations to whomsoever there may be in his realm who are Kshatriyas, vassals of his, either in the country or the towns ; or who are ministers and officials of his, either in the country or the towns ; or who are Brahmans of position, either in the country or the towns ; or who are householders of substance, either in the country or the towns, saying: "I intend to offer a great sacrifice. Let the venerable ones give their sanction to what will be to me for weal and welfare for many days."

'Then King Wide-realm, O Brahman, accepted the word of his chaplain, [137] and did as he had said. And they each—Kshatriyas and ministers and Brahmans and householders—made alike reply : " Let his majesty the king celebrate the sacrifice. The time is suitable, O king[1] ! "

'Thus did these four, as colleagues by consent, become wherewithal to furnish forth that sacrifice [2].

13. 'Rājā Mahā-vijito aṭṭhaṅgehi samannāgato—Ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena — Abhirūpo dassanīyyo pāsādiko paramāya vaṇṇa - pok-

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1. 'Because it was right and fit to do such deeds when one was young and rich. To spend one's days in selfishness, and then, in old age to give gifts would be no good,' says Buddhaghosa (p. 297).
2. Yaññassa parikkhārā. The latter word is here twisted round to a new sense.

kharatāya samannāgato brahma-vaṇṇī brahma-vaccasī[1] akkhuddâvakāso dassanāya—Aḍḍho mahaddhaṇo mahā-bhogo pahūta-jātarūpa-rajate pahūta-vittûpakaraṇo pahūta-dhana-dhañño paripuṇṇa-kosa-koṭṭhâgāro—Balavā catur-aṅginiyā senāya samannāgato assavāya[2] ovāda-pati-karāya[3] patapati[4] maññe paccatthike yasasā—Saddho dāyako dāna-pati anāvaṭa-dvāro samaṇa-brāhmaṇa-kapa-ṇiddhika - vaṇibbaka-yācakānaṃ opāna-bhūto puññāni karoti—Bahussuto tassa tass' eva sutajātassa—Tassa tass' eva kho pana bhāsitassa atthaṃ jānāti: "Ayaṃ imassa bhāsitassa attho, ayaṃ imassa bhāsitassa attho" ti—Paṇḍito viyatto medhāvī paṭibalo atītânāgata-paccuppanne atthe cintetuṃ.[5] Rājā Mahā-vijito imehi aṭṭhaṅgehi samannāgato. Iti imāni pi aṭṭhaṅgāni tass' eva yaññassa parikkhārā bhavanti.

13. 'King Wide-realm was gifted in the following eight ways :—

'He was well born on both sides, on the mother's side and on the father's, of pure descent back through seven generations, and no slur was cast upon him, and no reproach, in respect of birth—

'He was handsome, pleasant in appearance, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold—'He was mighty, with great wealth, and large property, with stores of silver and gold, of aids to enjoyment, of goods and corn, with his treasure-houses and his garners full—

'He was powerful, in command of an army, loyal and disciplined, in four divisions (of elephants, cavalry, chariots, and bowmen), burning up, methinks, his enemies by his very glory—

'He was a believer, and generous, a noble giver, keeping

1. SS vaḍḍhī; B^mp vacchasi.
2. S^d assatassa; S^c assa vā.
3. S^d parikāya; S^m parikarāya; B^mp paṭikarāya.
4. S^c panapati; B^m sadavati; B^p sahati pati.
5. Sum. cintetuṃ; *so* B^mp *and* SS *aelow* § 17. *Here* SS mantetuṃ ; *comp.* § 19.

open house, a welling spring[1] whence Samanas and Brahmans, the poor and the wayfarers, beggars, and petitioners might draw, a doer of good deeds—

' He was learned in all kinds of knowledge—

'He knew the meaning of what had been said, and could explain : "This saying has such and such a meaning, and that such and such" —

'He was intelligent, expert and wise, and able to think out things present or past or future[2]—

'And these eight gifts of his, too, became wherewithal to furnish forth that sacrifice.

14. Purohito brāhmaṇo catuh' aṅgehi samannāgato—Ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena—Ajjhāyako manta-dharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu-keṭubhānaṃ sākkhara-ppabhedānaṃ itihāsa-pañcamānaṃ padako veyyākaraṇo lokāyata-mahāpurisa-lakkhaṇesa anavayo—Sīlavā vaddha-sili vuddha-silena samannāgato—Paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ pagganhantānaṃ. Purohito brāhmaṇo imehi catuh' aṅgehi samannāgato. Iti imāni pi cattār' aṅgāni tass' eva yaññassa parikkārā bhavanti.

14. 'The Brahman his chaplain was gifted in the following four ways :—

'He was well born on both sides, on the mother's and on the father's, of pure descent back through seven generations, with no slur cast upon him, and no reproach in respect of birth—

'He was a student repeater who knew the mystic verses by heart, master of the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a

1. Opāna = udapāna. Compare M. I, 379; Vin. I, 236 ; Mil. 411; Sum. I, 298 ; and the note at 'Vinaya Texts,' II, 115.
2. Buddhaghosa explains this as meaning that he knew the result of Karma, he knew that his present prosperity was a gift to him by the good deeds done to others in the past, and that there would be a similar result in future for his good deeds done cow.

fifth, learned in the idioms and the grammar, versed in Lokāyata (Nature-lore) and in the thirty marks on the body of a great man—

'He was virtuous, established in virtue, gifted with virtue that had grown great—

'He was intelligent, expert, and wise ; foremost, or at most the second, among those who hold out the ladle.'

'Thus these four gifts of his, too, became wherewithal to furnish forth that sacrifice.

15. 'Atha kho brāhmaṇa purohito brāhmaṇo rañño Mahā-vijitassa pubbe va yaññā tisso viddhā desesi: "Siyā kho pana bhoto rañño mahā-yaññaṃ yiṭṭhu-kāmassa kocid eva vippaṭisāro: 'Mahā vata me bhogakkhandho vigacchissatīti,' so bhotā raññā vippaṭisāro ha karaṇīyo. Siyā kho pana bhoto rañño mahā-yaññaṃ yajamānassa locid eva vippaṭisāro: "Mahā vata me bhogakkhandho vigacchatīti," so bhotā raññā vippaṭisāro na karaṇīyo. Siyā kho pana bhoto rañño mahā-yaññaṃ yiṭṭhassa kocid eva vippaṭisāro: "Mahā vata me bhogakkhandho vigato" ti. so bhotā raññā vippaṭisāro na karaṇīyo ti."

'Imā kho brāhmaṇa purohito brāhmaṇo rañño Mahā-vijitassa pubbe va yaññā tisso vidhā desesi.'

15. 'And further, O Brahman, the chaplain, before the sacrifice had begun, explained to King Wide-realm the three modes:

'Should his majesty the king, before starting on the great sacrifice, feel any such regret as : "Great, alas, will be the portion of my wealth used up herein," let not the king harbour such regret. Should his majesty the king, whilst he is offering the great sacrifice, feel any such regret as : "Great, alas, will be the portion of my wealth used up herein," let not the king harbour such regret. Should his majesty the king, when the great sacrifice has been offered, feel any such regret as : "Great, alas, has been the portion of my wealth used up herein," let not the king harbour such regret.'

'Thus did the chaplain, O Brahman, before the sacrifice had begun, explain to King Wide-realm the three modes.

16. 'Atha kho brāhmaṇa purohito brāhmaṇo rañño Mahā-vijitassa pubbe va yaññā dasah' ākārehi paṭiggāhakesu vippaṭisāraṃ paṭivinodetuṃ :[1] "Āgamissanti kho bhoto yaññaṃ pāṇātipātino pi pāṇātipātā paṭiviratā. Ye tattha pāṇātipātino tesaṃ yeva tena, ye tattha pāṇātipātā paṭiviratā te ārabbha yajatam bhavam[2] modatam bhavaṃ cittam eva bhavaṃ antaraṃ pasādetu. Āgamissanti kho bhoto yaññaṃ adinnâdāyi adinnâdānā paṭiviratā . . . pe . . . kāmesu micchâcārino pi kāmesu micchâcārā paṭiviratā, musā-vādino pi mūsā-mūsā-vādā paṭiviratā, pisunā-vācā pi pisunā-vācāya paṭiviratā, pharusā-vācā pi pharusā-vācāya paṭiviratā, samphappalāpino pi, samphappalāpā paṭiviratā, abhijjhāluno pi, vayāpanna-cittā pi vayāp anna-cittā pi, micchā-diṭṭhikā pi sammā-diṭṭhikā pi. Ye tattha micchā-diṭṭhikā tesaṃ yeva tena, ye tattha sammā-diṭṭhikāte ārabbha yajatam bhavaṃ moda-tam bhavaṃ cittam eva bhavaṃ antaraṃ antaraṃ pasādetûti." Imehi kho brāhmaṇa purohito rañño Mahā vijitassa pubbe va yaññā dasah' ākārehi paṭiggāhakesu vippaṭisāraṃ paṭivinodesi.[3]

16. 'And further, O Brahman, the chaplain, before the sacrifice had begun, in order to prevent any compunction that might afterwards, in ten ways, arise as regards those who had taken part therein, said : "Now there will come to your sacrifice, Sire, men who destroy the life of living things, and men who refrain therefrom —men who take what has not been given, and men who refrain therefrom—men who act evilly in respect of lusts, and men who refrain therefrom-—men who speak lies, and men who do not—men who slander, and men who do not—men who speak rudely, and men who do not—men who chatter vain things, and men who refrain therefrom—men who covet, and men who covet not—men who harbour illwill, and men who harbour it not—men whose views are wrong, and men whose views are right. Of each of these let them, who do evil, alone with their

1. B^{mp} paṭivinesi.
2. B^{mp} *add* sajjataṃ bhavam *always.*
3. S^{cmt} B^{m} paṭivimesi (*but see* Sum. p. 300).

evil. For them who do well let your majesty offer, for them, Sire, arrange the rites, them let the king gratify, in them shall your heart within find peace."

17. 'Atha kho brāhmaṇa purohito brāmaṇo rañño Mahā-vijitassa mahā-yaññaṃ yajamānassa soḷasehi ākārehi cittaṃ sandassesi samādapesi samuttejesi sampahaṃsesi. "Siyā kho pana bhoto rañño mahā-yaññaṃ yajamānassa kocid eva vattā: 'Rājā kho Mahā-vijito mahā-yaññaṃ yajati, no ca khvassa āmantitā khattiyā anuyuttā negamā c' eva jānapadā ca atha ca pana bhavaṃ rājā evarūpaṃ mahā-yaññaṃ yajatīti.' Evam pi bhoto rañño vattā dhammato[1] n'atthi, bhoto kho pana rañño āmantitā khattiyā anuyuttā negamā c' eva jānapadā ca, iminā ca p' etaṃ bhavaṃ rājā jānātu: 'Yajatam bhavaṃ modatam bhavaṃ cittam eva bhavaṃ antaraṃ pasādetu.'—Siyā kho pana bhoto rañño mahā-yaññāṃ yajamānassa kocid eva vattā : 'Rājā kho Mahā-vijito mahā-yaññaṃ yajati, no ca khvassa[2] āmantitā amaccā pārisajjā negamā c' eva jānapadā ca . . . pe . . . brāhmaṇa-mahāsālā negamā c' eva jānapadā ca . . . pe . . . gahapati-necayikā negamā c' eva jānapadā ca atha ca pana bhavaṃ rājā evarūpaṃ yaññaṃ yajatīti.' Evam pi bhoto rañño vattā dhammato n'atthi, bhoto pana rañño āmantitā gahapati-necayikā negamā c' eva jānapadā ca, iminā p' etaṃ bhavaṃ[3] rājā jājātu : 'Yajatam bhavaṃ modatam bhavaṃ cittam eva bhavaṃ antaraṃ pasādetu.'—Siyā kho pana bhoto rañño mahā-yaññaṃ yajamānassa kocid eva vattā : 'Rājā kho Mahā-vijito mahā-yaññaṃ yajati, no ca kho ubhato sujāto mātito ca pitito ca saṃ yajati, no ca kho ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko ca yāva sattamā pitāmahā-yuga akkhitto anupakkuṭṭho jāti-vādena, atha ca pana bhavaṃ rājā evarūpaṃ mahā-yaññaṃ yajatīti.' Evam pi kho bhoto rañño vattā dhammato n'atthi, bhavaṃ kho pana rājā ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko ca yāva

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1. S[cdt] dhammatā *here* (° to *below*).
2. B[m] kho tassa.
3. S[mt] bhavaṃ taṃ ; S[d] bhavantaṃ.

sattamā pitāmahā-yugā akkhitto anupak-kuṭṭho jātivādena, iminā p' etaṃ bhavaṃ rājā jānātu: 'Yajatam bhavaṃ, modatam bhavaṃ, cittam eva bhavaṃ antaraṃ pasādetu.'—Siyā kho pana bhoto rañño mahā-yaññaṃ yajamānassa kocid eva vattā: 'Rājā kho Mahā-vijito mahā-yaññaṃ yajati, no ca kho abhirūpo dassanīyo pāsādiko paramāya vaṇṇa - pokkharatāya samannāgato brahma-vaṇṇi brahma-vaccasī akkhuddâvakāso dassanāya . . . pe . . . no ca kho aḍḍho mahaddhano mahābhogo pahūta-jātarūpa - rajato pahūta - vittûpakaraṇo pahūta-dhana-dhañño paripuṇṇa-kosa-koṭṭhâgāro . . . pe . . . no ca kho balavā caturaṅginiyā senāya samannāgato assavāya ovāda-patikarāya[1] patapati[2] maññe paccatthike yasasā. . . pe . . . no ca kho sāddho dāyako dāna-pati anāvaṭa-dvāro samaṇa-brāmaṇa-kappaniddhika-vanibbaka-yācakānaṃ opāna-bhuto puññāni kareti . . . pe . . . no ca kho bahussuto tassa tassa suta-jātassa, . . . pe . . . no ca kho tassa tass' eva kho pana bhāsitassa atthaṃ jānāti: 'Ayaṃ imassa bhāsitassa attho, ayaṃ imassa bhāsitassa attho ti.'. . . pe. . . no ca kho paṇḍito viyatto medhāvī paṭibalo atītā-nāgata-paccuppaṇṇe atthe cintetuṃ . . . pe . . . atha ca pana bhavaṃ rājā evarūpaṃ mahā-yaññaṃ yajatīti.' Evam pi bhot rañño vattā dhammato n' atthi, bhavaṃ kho pana rājā paṇḍito viyatto medhāvī paṭibalo atītânāgata-paccup-panne atthe cintetuṃ, iminā p' etaṃ bhavaṃ rājā jānātu: 'Yajatam bhavaṃ, modatam bhavaṃ, cittam eva bhavaṃ antaraṃ pasādetu.'—Siyā kho pana photo rañño mahā-yaññaṃ yajamānassa kocid eva vattā: 'Rājā kho Mahā-vijito mahā-yaññaṃ yajati, no ca kho tassa purohito brāhmaṇo ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto anupakkuṭṭho jāti-vādena, atha ca pana bhavaṃ rājā evarūpaṃ yaññaṃ yajatīti.' Evam pi bhoto rañño vattā dhammato n' atthi, bhoto kho rañño purohito brāhmaṇo ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko yāva sattamā pitāmahā-yugā akkhitto

1. B^mp paṭi°.
2. S^c panapati ; B^m sadavati ; B^p sahavati.

anupakkuṭṭho jāti-vādena, iminā p' etaṃ bhavaṃ rājā jānātu: 'Yajataṃ bhavaṃ, modataṃ bhavaṃ, cittam eva bhavaṃ antaraṃ pasādetu . . . pe . . . Siyā kho pana bhoto rañño mahā-yaññaṃ yajamānassa kocid eva vattā; 'Rājā kho Mahā-vijito mahā-yaññaṃ yajati, no ca khv assa purohito brāhmaṇo ajjhāyako manta-dharo tiṇṇaṃ vedānaṃ pāragū sanighaṇḍu keṭubhānaṃ sākkhara-ppa-bhedānaṃ itihāsa-pañcamānaṃ padako veyyākaraṇo lokā yata-mahāpurisa-lakkhaṇesu anavayo . . . pe . . . no ca khvassa purohito brāhmaṇo sīlavā vuddha-sīlī vuddha-sīlena samannāgato . . . pe. . . no ca khvassa purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ pagganhantānaṃ, atha ca pana bhavaṃ rājā evarū-paṃ mahā-yaññaṃ yajatīti.' Evam pi bhoto rañño vattā dhammato n'atthi, bhoto kho rañño purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ pag-gaṇhantānaṃ, iminā p'etaṃ bhavaṃ rājā jānātu: 'Yajatam bhavaṃ, modatam bhavaṃ, cittam eva bhavaṃ antaram pasādetûti.''

'Imehi kho brāhmaṇa purohito brāhmaṇo rañño Mahā-vijitassa mahā-yaññaṃ yajamānassa soḷasehi ākārehi cittaṃ sandassesi samādapesi samuttejesi sampahaṃsesi.

17. 'And further, O Brahman, the chaplain, whilst the king was carrying out the sacrifice, instructed and aroused and incited and gladdened his heart in sixteen ways : "Should there be people who should say of the king, as he is offering the sacrifice : 'King Wide-realm is celebrating sacrifice without having invited the four classes of his subjects, without himself having the eight personal gifts, without the assistance of a Brahman who has the four personal gifts;' then would they speak not according to the fact. 'For the consent of the four classes has been obtained, the king has the eight, and his Brahman has the four, personal gifts. With regard to each and every one of these sixteen conditions the king may rest assured that it has been fulfilled. He can sacrifice, and be glad, and possess his heart in peace[1]."

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1. This whole closing sentence is repeated, in the text, of each of the sixteen.

18. 'Tasmiṃ kho brāhmaṇa yaññe n'eva gāvo haññiṃsu na ajeḷakā haññiṃsu na kukkuṭa-sūkarā haññiṃsu, na vividhā pāṇā saṃghātaṃ āpajjiṃsu, na rukkhā chijjiṃsu yūpatthāya, na dabbhā lūyiṃsu barihisatthāya, ye pi 'ssa ahesuṃ dāsā ti vā pessā ti vā kammakarā ti vā te pi na daṇḍa-tajjitā na bhaya-tajjitā, na assu-mukhā rudamānā parikammāni akaṃsu.[1] Atha kho ye icchiṃsu te akaṃsu, ye na icchiṃsu te na akaṃsu, yaṃ icchiṃsu te akaṃsu, yaṃ na icchiṃsu, na taṃ akaṃsu. Sappi-tela-navanīta-dadhi-madhu-phāṇitena c' eva so yañño niṭṭhānam aga-māsi.

18. 'And further, O Brahman, at that sacrifice neither were any oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot. And the slaves and messengers and workmen there employed were driven neither by rods nor fear, nor carried on their work weeping with tears upon their faces. Whoso chose to help, he worked ; whoso chose not to help, worked not. What each chose to do, he did ; what they chose not to do, that was left undone. With ghee, and oil, and butter, and milk, and honey, and sugar only was that sacrifice accomplished.

19.[2] Atha kho brāhmaṇa khattiyā anuyuttā negamā c' eva jānapadā ca, amaccā pārisajjā negamā c' eva jānapadā ca, brāhmaṇa-mahāsālā negamā c' eva jānapadā ca, gaha-pati-necayikā negamā c' eva jānapadā ca pahūtaṃ sāpatey-yaṃ ādāya rājānaṃ Mahā-vijitaṃ upasaṃkamitvā evam āhaṃsu; "Idaṃ, deva, pahūtaṃ sāpateyyaṃ devaṃ yeva uddissa ābhataṃ, taṃ devo patigaṇhātûti."

"Alam bho mama pi idaṃ pahūtaṃ sāpateyyaṃ dham-mikena [balinā][3] abhisaṃkhittaṃ.[4] Tañ ca vo hotu, ito ca bhīyoharathâti."

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1. *Compare* Puggala iv. 24 *and* Saṃyutta iii. 1. 9. 5.
2. *This section recurs (nearly) at Mahā-sudassana Sutta* i. 64, 65.
3. S[cmt] *omit.*
4. S[d] B[p] abhisankhataṃ (*see* Mil. 46, 3).

'Te raññā paṭikkhittā ekamantaṃ apakkamma evaṃ sammantesuṃ:[1] "Na kho etaṃ amhākaṃ patirūpaṃ mayaṃ imāni sāpateyyāni punad eva sakāni gharāni paṭi-hareyyāma. Rājā kho Mahā-vijito mahā-yajati, hand' assa mayaṃ anuyāgino homâti."

19. 'And further, O Brahman, the Kshatriya vassals, and the ministers and officials, and the Brahmans of position, and the householders of substance, whether of the country or of the towns, went to King Wide-realm, taking with them much wealth, and said : "This abundant wealth, Sire, have we brought hither for the king's use. Let his majesty accept it at our hands!"

' "Sufficient wealth have I, my friends, laid up, the produce of taxation that is just. Do you keep yours, and take away more with you !"

'When they had thus been refused by the king, they went aside, and considered thus one with the other : "It would not beseem us now, were we to take this wealth away again to our own homes. King Wide-realm is offering a great sacrifice. Let us too make an after-sacrifice !"

20. 'Atha kho brāhmaṇa puratthimena yaññâvāṭassa khattiyā anuyuttā negamā c' eva jānapadā ca dānāni paṭṭhapesuṃ, dakkhiṇena yaññâvāṭassa amaccā pārisajjā negamā c' eva jānapadā ca dānāni paṭṭhapesuṃ, pacchimena yaññâvāṭassa brāhmaṇa-mahāsālā negamā c' eva jānapadā ca dānāni paṭṭhapesum, uttarena yaññâvāṭassa gahapati-necayikā negamā c' eva jānapadā ca dānāni paṭṭha-pesuṃ. Tesu pi brāhmaṇā yaññesu n' eva gāvo haññiṃsu na ajeḷakā haññiṃsu na kukkuṭa-sūkarā haññimsu, na vi-vidhā pāṇā saṃghātaṃ āpajjiṃsu, na rukkhāchijjiṃsu yūpatthāya, na dabbhā lūyiṃsu barihisatthāya,[2] ye pi tesaṃ ahesuṃ dāsā ti vā pessā ti vā kamma-karā ti vā te pi na daṇḍa-tajjitā na bhaya-tajjitā na assu-mukhā rudamānā parikammāni akaṃsu. Atha kho ye icchiṃsu te akaṃsu ye na icchiṃsu na te akaṃsu, yaṃ icchiṃsu taṃ akaṃsu, yaṃ na icchiṃsu, na

1. Bmp samacintesuṃ (*comp.* § 13).
2. Bm para-hiṃsatthāya.

taṃ akaṃsu. Sappi-tela-navanīta-dadhi-madhu-phāṇitena c' eva te yaññā niṭṭhānam āgamaṃsu.

'Iti cattāro ca anumati-pakkhā, rājā Mahā-vijito aṭṭhaṅgehi samannāgato, purohito brāhmaṇo catuh' aṅgehi samannāgato, tisso ca vidhā. Ayaṃ vuccati brāhmaṇa tividhā[1] yañña-sampadā soḷasa-parikkhārā ti.'

20. 'So the Kshatriyas established a continual largesse to the east of the king's sacrificial pit, and the officials to the south thereof, and the Brahmans to the west thereof, and the householders to the north thereof. And the things given, and the manner of their gift, was in all respects like unto the great sacrifice of King Wide-realm himself.

'Thus, O Brahman, there was a fourfold co-operation, and King Wide-realm was gifted with eight personal gifts, and his officiating Brahman with four. And there were three modes of the giving of that sacrifice. This, O Brahman, is what is called the due celebration of a sacrifice in its threefold mode and with its furniture of sixteen kinds !'

21. Evaṃ vutte te brāhmaṇā unnādino uccā-saddā mahā-saddā ahesuṃ: 'Aho yañño, aho yañña-sampadā ti.' Kūṭadanto pana brāhmaṇo tuṇhī-bhūto va nisinno hoti. Atha kho te brāhmaṇā Kūṭadantaṃ brāhmaṇaṃ etad avocuṃ:

'Kasmā pana bhavaṃ Kūṭadanto samaṇassa Gotamassa subhāsitaṃ subhāsitato nâbbhanumodatīti.'

'Nâhaṃ bho samaṇassa Gotamassa subhāsitaṃ subhāsitato nâbbhanumodāmi, muddhā pi tassa vipateyya[2] yo samaṇassa Gotamassa subhāsitaṃ subhāsitato nâbbhanumodeyya. Api ca me bho evaṃ hoti: "Samaṇo Gotamo na evam āha: 'Evam me sutan' ti vā, 'Evaṃ arahati bhavitun' ti vā, api ca samaṇo Gotamo 'Evan tadā āsi, itthaṃ tadā āsi,' tveva abhāsi."[3] Tassa mayhaṃ bho evaṃ hoti: "Addhā samaṇo Gotamo tena samayena rājā vā ahosi Mahā-vijito yañña-sāmi,

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1. *So all MSS. but* S^{m} *has the* ā *struck out. See* § 4.
2. *So* S^{cmt} B^{mp} ; S^{d} vippateyya; *Old.* vipphāl°; *Fausb.* vipat° (C. v. 11. 1 ; Dhp 72). *See* iii. 21.
3. S^{m} bhāsi; B^{m} bhāsati.

purohito vā brāhmaṇo tassa yaññassa yājetā ti." Abhijānāti pana bhavaṃ Gotamo evarupaṃ yaññaṃ yajitvā vā yājetvā vā kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ uppajjitā ti ?'

'Abhijānām' ahaṃ brāhmaṇa evarūpaṃ yaññṃ yajitvā vā yājetvā vā kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ uppajjitā. Ahan tena samayena purohito brāhmaṇo ahosiṃ tassa yaññassa yājetā ti.'

21. And when he had thus spoken, those Brahmans lifted up their voices in tumult, and said : 'How glorious the sacrifice, how pure its accomplishment!' But Kūtadanta the Brahman sat there in silence.

Then those Brahmans said to Kūtadanta : 'Why do you not approve the good words of the Samana Gotarna as well-said?'

'I do not fail to approve : for he who approves not as well-said that which has been well spoken by the Samawa Gotama, verily his head would split in twain. But I was considering that the Samana Gotama does not say : "Thus have I heard," nor "Thus behoves it to be," but says only "Thus it was then," or "It was like that then." So I thought: "For a certainty the Samana Gotama himself must at that time have been King Wide-realm, or the Brahman who officiated for him at that sacrifice. Does the venerable Gotama admit that he who celebrates such a sacrifice, or causes it to be celebrated, is reborn at the dissolution of the body, after death, into some state of happiness in heaven ?'

'Yes, O Brahman, that I admit. And at that time I was the Brahman who, as chaplain, had that sacrifice performed.'

22. 'Atthi pana bho Gotama añño imāya ti-vidhāya yañña-sampadāya soḷaso-parikkhārāya appaṭṭhataro ca appa-samārabbhataro[1] ca mahapphalataro ca mahâni-saṃsataro câli ?'

'Atthi kho brāhmaṇa añño yañño imāya ti-vidhāya yañ-ña-sampadāya soḷasa-parikkharaya appaṭṭhatarao ca appa-

1. S[cmt] samārabbha, *and so* S[d] *from* § 24 *onwards*, B[pm] *and* S[d] *at first* mbh. *In* D. i. 1. 10 *all MSS.* mbh; *in* i. 1. 11 S[m] bbh.

samārabbhataro ca mahapphalataro ca mahânisamsataro cāti.'

'Katamo pana so bho Gotama yañño imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya appaṭṭhataro ca paṇītataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti ?'

'Yāni kho tāni brāhmaṇa nicca-dānāni anukūla[1]-yaññāni sīlavante pabbajite uddissa dīyanti, ayaṃ kho brāhmaṇa yañño imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhā-rāya appaṭṭhataro ca appa-samārabbhataro ca mahap-phalataro ca mahânisaṃsataro câti.'

22. 'Is there, O Gotama, any other sacrifice less difficult and less troublesome, with more fruit and more advantage still than this ?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be ?'.

'The perpetual gifts kept up in a family where they are given specifically to virtuous recluses.

23. 'Ko nu kho bho Gotama hetu ko paccayo yena taṃ nicca-dānaṃ ankūla-yaññaṃ imāya ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya appaṭṭhataran ca appa-samārabbhataran ca mahapphalataran ca mahânisaṃsata-rañ câti ?'

'Na kho brāhmaṇa evarūpaṃ yaññaṃ upasaṃkamanti arahanto vā arahanta-maggaṃ vā samāpannā. Taṃ kissa hetu? Dissanti h'ettha brāhmaṇa daṇḍappahārā pi galaggahā pi. Tasmā evarūpaṃ yaññaṃ na upasaṃkamanti arahanto vā arahanta-maggaṃ vā samāpannā. Yāni kho pana tāni nicca-dānāni anukūla-yaññāni silavante pabbahite uddissa dīyanti, evarūpam kho brāhmṇạ yaññaṃ upa saṃkamanti arahanto vā arahanta-maggaṃ vā sa māpannā. Taṃ kissa hetu ? Na h'ettha brāhmaṇa dissanti daṇḍap-pahārā pi galaggahā pi. Tasmā evarūpaṃ yaññaṃ upa-saṃkamanti arahanto vā arahanta-maggaṃ vā samāpannā. Ayaṃ kho brāhmaṇa hetu ayaṃ paccayo yen' etaṃ niccadānaṃ anukūla-yaññaṃ imāya

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1. S[cdtm] B[p] anukūla (Sum. anukula).

ti-vidhāya yañña-sampadāya soḷasa parikkhārāya appaṭṭhatarañ ca appa-samārabbhatarañ ca mahapphalatarañ ca mahânisaṃsatarañ câti.'

23. 'But what is the reason, O Gotama, and what the cause, why such perpetual givings specifically to virtuous recluses, and kept up in a family, are less difficult and troublesome, of greater fruit and greater advantage than that other sacrifice with its three modes and its accessories of sixteen kinds ?'

'To the latter sort of sacrifice, O Brahman, neither will the Arahats go, nor such as have entered on the Arahat way. And why not ? Because at it beating with sticks takes place, and seizing by the throat[1]. But they will go to the former, where such things are not. And therefore are such perpetual gifts above the other sort of sacrifice.'

24. 'Atthi pana bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānona anukūla-yaññena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti.'

'Atthi kho brāhmaṇa añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti.

'Katamo pana so bho Gotama yañño imāya ca[2]ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena appaṭṭhataro ca appa-samārab-bhataro ca mahapphalataro ca mahânisaṃsataro câti?'

'Yo kho brāhmaṇa cātuddisaṃ saṃghaṃ uddissa vi-hāraṃ karoti, ayaṃ kho brāhmaṇa yañño imāya ca tividhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti.

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1. The attendants, at such a general largesse, says Buddhaghosa (p. 303), push the recipients about, make them stand in a queue, and use violence in doing so.
2. *All MSS. omit.*

24. 'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than either of these ?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be ?'

'The putting up of a dwelling place (Vihāra) on behalf of the Order in all the four directions.'

25. 'Atthi pana bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro mahânisaṃsataro câti ?'

'Atthi kho brāhmaṇa añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena app-aṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti.'

'Katamo pana so bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti ?'

'Yo kho brāhmaṇa pasanna-citto Buddhaṃ saraṇaṃ gacchati Dhammaṃ saraṇaṃ gacchati Saṃghaṃ saraṇaṃ gacchati, ayaṃ brāhmaṇa yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena appaṭṭha-taro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti.

25. 'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than each and all of these three?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be ?'

'He who with trusting heart takes a Buddha as his guide, and the Truth, and the Order—that is a sacrifice better than open

largesse, better than perpetual alms, better than the gift of a dwelling place.

26. 'Atthi pana bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇâgamanehi appaṭṭhataro ca appa-samā-rabbhataro ca mahapphalataro ca mahânisaṃsataro cāti ?'

'Atthi kho, brāhmaṇa, añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇâgamanehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti.'

'Katamo pana so bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihara-dānena imehi ca saraṇâgamanehi appaṭṭhataro ca appa-samārab-bhataro ca mahapphalataro ca mahânisaṃsataro câtin ?'

'Yo kho brāhmaṇa pasanna-citto sikkhā-padāni samādiyati,–pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu mieehâcarā veramaṇī, musā-vādā veramaṇī, surā-meraya-majja-pamādaṭṭhānā veramaṇī—ayaṃ kho brāhmaṇa yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkahārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇâgamanehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti.'

26. 'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these four ?'

'When a man with trusting heart takes upon himself the precepts—abstinence from destroying life; abstinence from taking what has not been given, abstinence from evil conduct in respect of lusts; abstinence from lying words; abstinence from strong, intoxicating, maddening drinks, the root of carelessness—that is a sacrifice better than open largesse, better than perpetual alms, better than the gift of dwelling places, better than accepting guidance."

27. 'Atthi pana bho Gotama añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca cihāra-dānena imehi ca saraṇâgamanehi imehi ca sikkhā-padehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti ?'

'Atthi kho brāmaṇa añño yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca nicca-dānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇâgamanehi imehi ca sikkhā-padehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti.'

'Katamo so bho Gotama yañño imāya ca ti-vidhāya yañña-sampadāya soḷasa-parikkhārāya iminā ca niccadānena anukūla-yaññena iminā ca vihāra-dānena imehi ca saraṇâgamanehi imehi ca sikkhā-padehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro câti ?'

'Idha brāhmaṇa Tathāgato loke uppajjati arahaṃ sammāsambuddho . . . yathā Sāmañña-bhale evaṃ vitthāretabbaṃ . . . pe . . . Evaṃ kho brāhmaṇa bhikkhu sīlasampanno hoti.

. . . pe . . . paṭhamajjhānaṃ upasampajja viharati. Ayaṃ kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro ca.

. . . pe . . . duṭiyajjhānaṃ . . . tatiyajjhānaṃ . . . catutthajjhānaṃ upasampajja viharati. Ayam pi kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânisaṃsataro ca.

. . . pe . . . ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti. Ayam pi kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahapphalataro mahânisaṃsataro ca.

. . . pe . . . ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti. Ayam pi kho brāhmaṇa yañño purimehi yaññehi

appaṭṭhataro ca appa-samārabbhataro ca mahap-phalataro ca mahânisaṃsataro ca.

. . . pe . . . "nâparaṃ itthattāyât" pajānāt. Ayaṃ kho brāhmaṇa yañño purmeh yaññeh appaṭṭhataro ca appa-samārabbhataro ca mahapphalataro ca mahânsaṃsataro ca. mārabbhataro ca mahapphalataro ca mahânisaṃsataro ca. Imāya ca brāhmaṇa yañña-sampadāya aññā yaññasampadā uttarītarā vā paṇītatarā vā n' atthīti.'

27. 'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these five ?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be ?'

[The answer is the long passage from the Sāmañña-phala, § 40, p. 62 (of the text), down to § 75 (p- 74), on the First Ghāna as follows:—

1. The Introductory paragraphs on the appearance of a Buddha, his preaching, the conversion of a hearer, and his renunciation of the world.
2. The Silas (minor morality).
3. The paragraph on Confidence.
4. The paragraph on 'Guarded is the door of his senses.'
5. The paragraph on 'Mindful and self-possessed.'
6. The paragraph on Content.
7. The paragraph on Solitude.
8. The paragraphs on the Five Hindrances.
9. The description of the First Ghāna.]

'This, O Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.'

[The same is then said of the Second, Third, and Fourth Ghānas, in succession (as in the Sāmañña-phala, §§ 77-82), and of the Insight arising from knowledge (ibid. §§ 83, 84), and further (omitting direct mention either way of §§ 85-96 inclusive) of the knowledge of the destruction of the Āsavas, the deadly intoxications or floods (ibid. §§ 97-98).]

'And there is no sacrifice man can celebrate, O Brahman, higher and sweeter than this.'

28. Evaṃ vutte Kūṭadanato brāhmaṇo Bhagavantaṃ etad avoca: 'Abhikkantaṃ bho Gotama, abhkkantaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ vā ukkuj-jeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andha-kāre vā tela-pajjotaṃ dhāreyya: "cak-khumanto rūpāni dakkhintīti," evam eva[1] bhotā Gotamena aneka-pariyāyena dhammo pakāsito. Esâhaṃ Bhagavantaṃ Gotamaṃ gacchāmi, dhammañ ca bhikkhu-saṃghañ ca, upāsakam maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.[2] Esâhaṃ bho Gataṃa satta ca usabha-satāni satta ca vacchatara-satāni satta ca vacchatarī-satāni satta ca aja-satāni satta ca urabbha-satāni muñcāpemi, jīvitaṃ demi, haritāni c' eva tiṇāni khādantu sītāni ca pāniyāni pivantu, sīto ca nesaṃ vāto upavāyatan[3] ti.'

28. And when he had thus spoken, Kūtadanta the Brahman said to the Blessed One:

'Most excellent, O Gotama, are the words of the mouth, most excellent! Just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to briny a light into the darkness so that those who had eyes could see external forms—just even so has the truth been made known to me in many a figure by the venerable Gotama. I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine and the Order. May the venerable One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And I myself, O Gotama, will have the seven hundred bulls, and the seven hundred steers, and the seven hundred heifers, and the seven hundred goats, and the seven hundred rams set free. To them I grant their life. Let

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1. S[mt] evam evaṃ (*see p.* 85 *and* 109).
2. S[mt] saraṇâgataṃ.
3. S[d] B[m] upavāyatûti; B[p] *omits the section.*

them eat green grass and drink fresh water, and may cool breezes waft around them.'

29. Atha kho Bhagavā Kūṭadantassa brāhmaṇassa anupubbikattaṃ kathesi seyyathīdaṃ dāna-kathaṃ sīla-kathaṃ sagga-kathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃ-kilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aññāsi Kūṭadantaṃ brāhmaṇaṃ kalla-cittaṃ mudu-cittaṃ vinīvaraṇa-cittaṃ udagga-cittaṃ pasanna-cittaṃ, atha yā Buddhānaṃ sāmukkaṃsikā dhamma-desanā taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathā pi nāma suddhaṃ vatthaṃ apagata-kāḷakaṃ sammad eva rajanaṃ patigaṇheyya, evam eva Kūṭadantassa brāhmaṇassa tasmiṃ yeva āsane virajaṃ vīta-malaṃ dhamma-cakkhuṃ ūdapādi: 'yaṃ kiñci samudaya-dhammaṃ sabban taṃ nirodha-dhamman ti.'[1]

29. Then the Blessed One discoursed to Kūtadanta the Brahman in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed One became aware that Kūtadanta the Brahman had become prepared, softened, unprejudiced, upraised, and believing in heart, then did he proclaim the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth, with all stains in it washed away, will readily take the dye, just even so did Kūtadanta the Brahman, even while seated there, obtain the pure and spotless Eye for the Truth, and he knew : 'Whatsoever has a beginning, in that is inherent also the necessity of dissolution.'

30. Atha kho Kūṭadanto brāhmaṇo diṭṭha-dhammo patta-dhammo vidita-dhammo pariyogāḷha-dhammo tiṇṇa-vici-kiccho vigata-kathaṃkatho vesārajjappatto aparappaccayo satthu sāsane Bhagavantaṃ etad avoca: 'Adhivāsetu me bhavaṃ Gotamo svātanāya bhattaṃ saddhiṃ bhikkhu-saṃghenâti.'

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1. *See* D. iii. 21 ; *Mahāvagga* i. 7. 5, 6.

Adhivāsesi Bhagavā tuṇhī-bhāvena. Atha kho Kūṭadanto brāhmaṇo Bhagavato adhivāsanaṃ viditvā, uṭṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho Kūṭadanto brāhmaṇo tassā rattiyā accayena sake yaññâvāṭe paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādetvā Bhagavato kālaṃ ārocāpesi: 'Kālo bho Gotama, niṭṭhitaṃ bhattan ti.'

Athakho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-cīvaraṃ ādāya saddhiṃ bhikkhu-saṃghena yena Kūṭadantassa brāhmaṇassa yaññâvāṭo ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Atha kho Kūṭadanto brāhmaṇo Buddha-pamukhaṃ bhikkhu-saṃghaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Kūṭadanto brāhmaṇo Bhagavantaṃ bhuttāviṃ onīta-patta-pāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Kūṭadantaṃ brāhmanaṃ Bhagavā dhmmiyā kathāya sandassetvā samādapetva samuttejetvā sampahaṃsetva uṭṭhāy' āsanā pakkāmīti.

30. And then the Brahman Kūtadanta, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt, and put away perplexity and gained full confidence, who had become dependent on no other for his knowledge of the teaching of the Master, addressed the Blessed One and said:

'May the venerable Gotama grant me the favour of taking his to-morrow's meal with me, and also the members of the Order with him.'

And the Blessed One signified, by silence, his consent. Then the Brahman Kūtadanta, seeing that the Blessed One had accepted, rose from his seat, and keeping his right towards him as he passed, he departed thence. And at daybreak he had sweet food, both hard and soft, made ready at the pit prepared for his sacrifice, and had the time announced to the Blessed One : 'It is time, O Gotama ; and the meal is ready.' And the Blessed One, who had dressed early in the morning, put on his outer robe, and

taking his bowl with him, went with the brethren to Kūtadanta's sacrificial pit, and sat down there on the seat prepared for him. And Kūtadanta the Brahman [149] satisfied the brethren with the Buddha at their head, with his own hand, with sweet food, both hard and soft, till they refused any more. And when the Blessed One had finished his meal, and cleansed the bowl and his hands, Kūtadanta the Brahman took a low seat and seated himself beside him. And when he was thus seated the Blessed One instructed and aroused and incited and gladdened Kūtadanta the Brahman with religious discourse; and then arose from his seat and departed thence.

Kūṭadanta-suttaṃ.[1]

Kūtadanta Sutta is ended.

1. B^{m} Kuṭadanta-suttaṃ nitthitaṃ pañcamaṃ.

INTRODUCTION

TO THE

Mahāli Sutta

The Mahāli Sutta deals with the means of the attainment of divine eye and ear. It contains discussions whether body and Soul are same or different. While the Buddha appreciates the mode of thinking which leads one to endorse one or the other opinion, he on his one part does not follow this mode of thinking at all.

This Sutta further narrates that Mahāli a Licchavi, listend to the Buddha's discourse and rejoiced over it. In this Sutta, two distinct subjects discussed. First, the question of the ability to see heavenly sounds being raised, the Buddha says that it is not for the sake of acquiring such powers that people join the order under him. And being asked what their object then is, he gradually leads the questioner on to saintship as the aim, along the eightfold Path. There the Sutta might appropriately have ended. But the Buddha himself then raises a totally different question, whetter the soul and the body are the same. And though he gives no answer, he leads the discourse again up in Arhatship, along the series of mental states set out in the Sāmaññaphala Sutta. This contains only the sīlas in the Second Part.

vi. Mahāli Sutta

(The Aim of the Brethren)

1. Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane kūṭâgārā-sālāyaṃ. Tena kho pana samayena sambahulā Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā Vesāliyaṃ paṭivasanti kenacid eva karaṇīyena. Assosuṃ kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā : 'Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulā pabbajito Vesāliyaṃ viharati Mahāvane kūṭâgāra-sālāyaṃ. Taṃ kho pana Bhagavantaṃ Gotamaṃ evaṃ kalyāno kittisaddo abbhuggato : "Iti pi so Bhagavā arahaṃ sammāsambuddho vijjā-caraṇa-sampaṇṇo sugato loka-vidū anuttaro purisa damma-sārathi satthā deva-manussānaṃ buddho bhagavā." So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇa-brāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādi-kalyāṇaṃ majjhe kalyāṇaṃ pariyosāna-kalyāṇaṃ sātthaṃ savyañjanaṃ, kevala-paripuṇṇaṃ parisuddhaṃ brahma-cariyaṃ pakāseti. Sādhu kho pana tathā-rūpānaṃ arahataṃ hotīti." '

1. Thus have I heard. The Blessed One was once staying at Vesāli at the Gabled Hall in the Great Wood[1]. Now at that time a number of Brahmans, who had been sent on pressing business of one kind or another from Kosalā and Magadhā, were lodging at Vesāli.

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1. The Great Wood stretched from Vesālī northwards to the Himālaya range. In it they had laid out a pleasaunce for the Order, and made there a storied house, with a hall below surrounded by pillars only, and facing the west, and above it the gabled apartments in which the Buddha so often stayed.

And they heard the news: 'They say that the Samana Gotama of the Sākya clan, who went out from a Sākya family to adopt the religious life, is now staying at Vesāli at the Gabled Hall in the Great Wood. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad: "That Blessed One is an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, who knows all worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe,—including the worlds above of the gods, the Brahmas, and the Māras, and the world below with its recluses and Brahmans, its princes and peoples,—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the letter, the higher life doth he make known, in all its fullness and in all its purity. And good is it to pay visits to Arahats like that."

2. Atha kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā yena Mahāvanaṃ kūṭāgāra-sālā ten' upasaṃkamiṃsu. Tena kho pana samayena āyasmā Nāgito Bhagavato upaṭṭhāko hoti. Atha kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā yen' āyasmā Nāgito ten' upasaṃkamiṃsu, upasaṃkamitvā āyasmantaṃ Nāgitaṃ etad avocuṃ : 'Kahan nu kho bho Nāgita etarahi sa bhavaṃ Gotama viharati, dassan-kāmā hi mayaṃ taṃ Gotaman ti ?'

'Akālo kho āvuso Bhagavantaṃ dassanāya, patisallīno Bhagavā ti.' Athakho to Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā tatth' eva ekamantaṃ nisīdiṃsu: 'Disvā va mayaṃ taṃ Bhagavantaṃ Gotamaṃ gamissāmâti.'

2. So those Brahmans from Kosalā and Magadhā went out to the Great Wood, and to the Gabled Hall. Now at that time the venerable Nāgita was acting as the personal attendant on the Blessed One. And they went to him, and said: 'Where is it,

Nāgita, that that venerable Gotama is lodging now, for we wish to see him.'

'It is not a fitting time, Sirs, to call upon the Blessed One. He has retired into solitude.' Then they sat down round about, saying, 'We will not go away without seeing the venerable Gotama.'

3. Oṭṭhaddho pi Licchavi mahatiyā Licchavi-parisāya saddhiṃ yona Mahāvanaṃ kūṭâgāra-sālā yen' āyasmā Nāgito ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Nāgitaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho Oṭṭhaddho Licchavi āyasmantaṃ Nāgitaṃ etad avoca : 'Kahan nu kho bhante Nāgita etarahi so Bhagavā viharati arahaṃ sammā-sambuddho, dassana-kāmā hi mayaṃ taṃ Bhagavantam arahantaṃ sammā-sambud dhan ti ?'

'Akālo kho Mahāli Bhagavantaṃ dassanāya, patisallīno Bhagavā' ti. Oṭṭhaddho pi Licchavi tatth' eva ekamantaṃ nisīdi : 'Disvā v'ahan taṃ Bhagavantaṃ gamissāmi arahantaṃ sammā-sambuddhan ti.'

3. And Hare-lip the Likkhavi, too, came to the Great Wood, and to the Gabled Hall, with a retinue of his clan ; and going up to the venerable Nāgita, he saluted him, and reverently standing apart, he said to him : 'Where, venerable Nāgita, is the Blessed One now lodging, the Arahat, the Buddha ; for we wish to see him ?' And on receiving a similar reply he, too, sat down apart, saying : 'I will not go till I have seen the Arahat One, the Arahat, the Buddha.' It is not a fitting time, Sirs, to call upon the Blessd one, He is retired into Solitude : Then they Satdown round about, saying, "We will not go away without seeing the venerable Gotama."

4. Atha kho Sīho[1] samaṇuddeso yen' āyasmā Nāgito ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Nāgitaṃ abhivādetva ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho Sīho samaṇuddeso āyasmantaṃ Nāgitam etad avoca : 'Ete bhante Kassapa sambahulā Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā idh' upasaṃkantā Bhagavantaṃ dassanāya. Oṭṭhaddho pi[2] Licchavi mahatiyā Licchavi-

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1. S[d] *and* B[p] (*throughout*) Siho.
2. *MSS. omit.*

parisāya saddhiṃ idh' upasaṃkanto Bhagavantaṃ dassanāya. Sādhu bhante Kassapa labhetaṃ esā janatā dassa-nāyâti.'

'Tena hi Sīha tvaṃ yeva Bhagavato ārocehīti.'

'Evaṃ bhante' ti kho Sīho samaṇuddeso āyasmato Nāgitassa paṭissutvā yena Bhagavā ten' upasaṃkami, upasaṃkamitvāBhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho Sīho samaṇuddeso Bhagavantaṃ etad avoea: 'Ete bhante sambahulā Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā idh' upasaṃkantā Bhagavantaṃ dassanāya. Oṭṭhaddho pi Licchavi mahatiyā Licchavi-parisāya saddhiṃ idh' upasaṃkanto Bhagavantaṃ dassanāya. Sādhu bhante labhataṃ esā janatā[1] Bhagavantaṃ dassanāyâti.'

'Tena hi Sīha vihāra-pacchāyāya[2] āsanaṃ paññāpe-hīti.'

'Evam bhante' ti kho Sīgi sanaḅuddeso Bhagavato paṭissutva vihara-pacchayaya asanaṃ paunapesi. Atha kho Bhagavā vihārā nikkhamma[3] vihāra-pacchāyāya pannatte asane nisidi.

4. But Sīha, a novice[4], came up to the venerable Nāgita, and saluted him, and standing reverently apart, he said to him : 'These envoys of the Brahmans from Kosalā and Magadhā, many of them, have come, O Kassapa[5], to call upon the Blessed One; and Harelip the Likkhavi, too, with a retinue of his clan, has come to do the same. 'Twere best, O Kassapa, that all this folk should be allowed to see the Blessed One.'

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1. Bp parisā.
2. Bp °yāyaṃ (*thrice*).
3. Bp *omits* vihārā nikkhamma.
4. He was the son of Nāgita's sister. He had joined the Order as a novice when only seven years old, and shown so much intelligence as a learner that he was a favourite with all, even with the Buddha himself. He must therefore be different from the other Sīha, also a Likkhavi, who is the hero of the story told at Vin. I, 233-238 = A. IV, 179-188, as the latter is not a member of the Order at all. Professor Edward Müller (J. P. T. S;, 1388, p. 97) confounds the two.
5. This is the gotta, the *gens*, to which Nāgita belonged.

'Very well, then, Sīha. Tell the Blessed One yourself.'

'Very good, Sir,' said Sīha the novice in assent to the venerable Nāgita. And he went where the Blessed One was, and saluted him, and standing reverently apart, he said to him even as he had said to Nāgita.

'Very well, Sīha. Spread out a mat for me in the shade in front of the house.'

5. Atha kho te Kosalakā ca brāhmaṇa-dūtā Māgadhakā ca brāhmaṇa-dūtā yena Bhagavā ten' upasaṃkamiṃsu. Upasaṃkamitva Bhagavata saddhiṃ sammodiṃsu sammodamyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisīdiṃsu. Oṭṭhaddho pi Liechavi mahatiyā Licchavi-parisāya saddhiṃ yena Bhagavā ten' upasaṃkami, Upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Oṭṭhaddho Licchavi Bhagacantaṃ etad avoca :

'Purimāni bhante divasāni purimatarāni Sunakkhatto Licchavi-putto yenâhaṃ ten' upasaṃkami, upasaṃkamitvā maṃ etad avoca: "Yad agge ahaṃ Mahāli Bhagavantaṃ upanissāya viharissāmi[1] na cirṃ tīṇi vassāni, dibbāni hi kho rupāni passāmi piya-rūpāni kāmūpasaṃhitāni raja-nīyāni, no ca kho dibbāni saddāni suṇāmi piya-rūpāni kāmûpasaṃhitāni rajanīyānīti." Santān' eva nu kho bhante Sunakkhatto Licchavi-putto dibbāni saddāni nâssosi[2] piya-rūpāni kāmûpasaṃhitāni rajanīyāni, no udādu asantānīti ?'

'Santān' eva kho Mahālī Sunakkhatto Licchavi-putto dibbāni saddāni nâssosi piya-rūpāni kāmûpasaṃhitāni raja-nīyāni no asantānīti.'

5. And Sīha did so. And the Blessed One came out from the house, and sat down. And the Brahmans from Kosalā and Magadhā exchanged with him the greetings and compliments of politeness and courtesy, and took their seats on one side. And Hare-lip the Likkhavi also, with the retinue of his clan, bowed down to the Blessed One, and seated himself on one side. And when he was thus seated he addressed the Blessed One, and said:

1. B^{p} viharāmi.
2. B^{p} nassosi *throughout, so* S^{t} *here and* S^{ct} *in* § 11.

'Some few days ago, Sir, Sunakkhatta of the Likkhavis[1] came to me, and said: "It is only three years, Mahāli[2], since I first came under the Blessed One, and I can see heavenly forms, pleasant to behold, fitted to satisfy all one's desires, exciting longing in one's heart. But I cannot hear heavenly sounds like that." Now, Sir, are there such heavenly sounds, which he could not hear, or have they no existence ?'

'They are real, those heavenly sounds, pleasant, fitted to satisfy one's desires, exciting longing in one's heart, which he could not hear. They are not things of nought.'

6. 'Ko nu kho bhante hetu, ko paccayo, yena santān' eva Sunakkhatto Licchavi-putto dibbāni saddāni nâssosi piya-rūpāni kāmûpasaṃhitāni rajanīyāni no asantānīti ?'

'Idha Mahāli bhikkhuno puratthimāya disāya ekaṃsa-bhāvito samādhi hoti dibbānaṃ rupānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, no ca[3] kho dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃ hitānaṃ rajanīyānaṃ. So puratthimāya disāya disāya ekaṃsa-bhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savanāya piya-rupānaṃ kām-ûpasaṃhitānaṃ rajaṇīyānaṃ, puratthimāya disāya dibbāni rūpāni passati piya-rūpāni kāmûpasaṃhitāni rajanīyāni, no

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1. This young man became the Buddha's personal attendant; but afterwards, when the Buddha was in extreme old age (M. I, 68), he went over to the creed of Kora the Kshatriya, and left the Buddhist Order. Kora's doctrine was the efficacy of asceticism, of rigid self-mortification. And it was to show how wrong this doctrine, as put forth by Sunakkhatta, was, that the Buddha told the story (Gat. I, 398) of the uselessness of the efforts he himself had made when

   'Now scorched, now frozen, lone in fearsome woods,
   Naked, without a fire, afire within,
   He, as a hermit, sought the crown of faith.'

   But we do not hear that Sunakkhatta ever came back to the fold.
2. This is again the name of the gotta, the *gens*. Buddhaghosa (p. 316) calls him a rāga.
3. S[dt] *often* va.

ca kho dibāni saddāni suṇāti piya-rūpāni kāmûpasaṃhitāni rajanīyāni. Taṃ kisa hetu ? Evaṃ h'etaṃ Mahāli hoti bhikkhuno puratthimāya disāya ekaṃsa-bhāvite samā-dhimhi dibbānaṃ rupānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ sad-dānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanī yānaṃ.

6. 'But what then is the proximate, and what the ultimate cause, why he could not hear them, they being thus real and not things of nought ?'

7. Puna ca paraṃ Mahāli bhikkhunno . . . pe . . . dakkhināya . . . pecchimāya disāya . . . uttaraya disāya . . . uddham adho tiriyaṃ ekaṃsa-bhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpa-saṃhitānaṃ rajanīyānaṃ, kāmûpasaṃhitānaṃ rajanīyānaṃ. So uddham adho tiriyaṃ ekaṃsa-bhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitā naṃ rajanīyanaṃ, no ca kho dibbhānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, uddham adho tiriyaṃ dibbāni rūpāni passati piya-rūpāni kāmûpasaṃhitāni rajanīyani, no ca kho dibbāni saddāni suṇāti piya-rūpāni kāmûpasaṃhitāni rajānīyāni. Tam kissa hetu ? Evaṃ h' ctaṃ[1] Mahāli hoti bhikkhuno uddham adho tiriyaṃ ekaṃsa-bhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃ-hitānaṃ rajajīyānaṃ.

And so also Mahāli, if the have

7. 'Suppose a recluse, Mahāli,

8. 'Idha Mahāli bhikkhuno puratthimāya disāya ekaṃsa-bhāvito samādhi hoti dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃ-hitānaṃ rajanīyānaṃ. So puratthimaya disaya ekaṃsa-

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1. S[d] evaṃ hetu *jive times;* S[c] in § 9 evaṃ hoti.

bhāvite samādhimhi dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajajīyānaṃ, puratthimāya disāya dibbāni saddāni suṇāti piya-rūpāni kāmûpasaṃhitāni rajanīyāni, no ca kho dibbāni rūpāni passati piya-rūpāni kāmûpasaṃhitāni rajanīyāni. Tam kissa hetu ? Evaṃ h'etaṃ Mahāli hoti bhikkhuno puratthimāya disāya ekaṃsa-bhāvite samādhimhi dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpa saṃhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ

9. 'Puna ca paraṃ Mahāli bhikkhuno dakkhiṇāya disāya . . . pacchimāya . . . uttarāya disāya . . . uddham adho tiriyaṃ ekaṃsa-bhāvito samādhi hoti dibbānaṃ sad-dānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ. So uddham adho tiriyaṃ ekaṃsa-bhavite samādhimhi dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitanaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, uddhaṃ adho tiriyaṃ dibbāni saddāni suṇāti piya-rūpāni kāmūpa-saṃhitāni rajanīyāni, no ca kho dibbāni rūpāni passati piya-rūpāni kāmûpasaṃhitāni rajanīyāni. Taṃ kissa hetu ? Evaṃ h'etaṃ Mahāli hoti bhikkuno uddham adho tiriyaṃ ekaṃsa-bhāvite samādhimhi dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ.

8, 9. 'And so also, Mahāli, if he have practised one-sided concentration with the object of hearing, in any one direction, the heavenly sounds. Then, and for the same reason, he hears the sounds, but he sees not the sights. to have practised one-sided concentration of mind with the object of seeing such heavenly forms in any one direction,—in the East, or the South, or the West, or the North, or above, or below, or across,—and not with the object of hearing such heavenly sounds. Then since he has practised one-sided concentration, with the one object only in

view, he only sees the sights, he hears not the sounds. And why not ? Because of the nature of his self-concentration [samādhi].

10. 'Idha Mahāli bhikkhumo puratthimāya disāya ubha-yaṃsa-bhāvito samādhi hoti dibbānañ ca rūpānaṃ dassa-nāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ dibbānaṃ saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃ-hitānaṃ rajanīyānaṃ. So pūratthimāya disāya ubha- yaṃsa-bhāvito samādhimhi dibbānaṃ rūpānaṃ dassanāya piyā-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānam, dibbānañ ca saddānaṃ savanāya piya-rūpānaṃ kāmûpāsamhitāṇaṃ rajanīyānaṃ, puratthimāya disāya dibbāni ca rūpāni passati piya-rūpāni kāmûpasaṃhitāni rajanīyāni. Tam kissa hetu ? Evaṃ h'etaṃ Mahāli hoti bhikkhuno puratthimāya disāya ubhayaṃsa-bhāvite samādhimhi dibbānaṃ saddānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃ-hitānaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ.

11. 'Puna ca paraṃ Mahāli bhikkhuno dakkhināya disāya . . . pe . . . pacchimāya disāya . . . uttarāya disāya . . . uddham adho tiriyaṃ ubhayaṃsa-bhāvito samādhi hoti dibbānañ ca rūpānaṃ dassanāya piya-rūpānaṃ kāmûpa-saṃhitānaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ. So uddham adho tiriyaṃ ubhayaṃ ubhayaṃsa-bhāvite samādhimhi dibbānañ ca rupanaṃ dassanāya piya-rūpānaṃ kāmûpa-saṃhitanaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanāya piyārūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ uddham adho tiriyaṃ dibbāni, dibbāni ca saddāni suṇāti piya-rūpāni kāmûpasaṃhitāni rajanīyāni, dibbāni ca saddāni suṇāti piya-rūpāni kāmûpasaṃhitāni rajanīyāni. Taṃ kissa hetu ? Evaṃ h'etaṃ Mahāli hoti bhikkhuno uddham adho tiriyaṃ ubhayaṃsa-bhāvite samādhimhi dibbānañ ca rūpānaṃ dassanāya piya-rūpānaṃ kāmûpasaṃhitānaṃ rajanīyānaṃ, dibbānañ ca saddānaṃ savanāya piya-rūpā-naṃ kāmûpasaṃhitānaṃ rajanīyānaṃ.

'Ayaṃ kho Mahāli hetu, ayaṃ paccayo, yena santān'

eva Sunakkhatto Licchavi-putto dibbāni saddāni nâssosi piya-rūpāni kāmûpasaṃhitāni rajanīyāni, no asantānīti.'

10, 11. 'But suppose, Mahāli, he has practised self-concentration with the double object in view of seeing and hearing, in any one direction, those heavenly sights and those heavenly sounds. Then since he has practised self-concentration with the double object in view, he both sees the sights and hears the sounds. And why so ? Because of the nature of his self-concentration."

12. 'Etāsaṃ nūna bhante samādhi-bhāvanānaṃ sacchikiriyā hetu bhikkhū Bhagavati brahmacariyaṃ carantīti?'

'Na kho Mahāli etāsaṃ samādhi-bhāvanānaṃ sacchikiriyā-hetu bhikkhū mayi brahmacariyaṃ caranti. Atthi kho Mahāli aññ ca dhammā uttaritarā ca paṇītatarā ca yasaṃ sacchikiriyā-hetu bhikkhū mayi brahmacariyaṃ carantī.'

12. 'Then, Sir, is it for the sake of attaining to the practice of such self-concentration that the brethren lead the religious life under the Blessed One ?'

'No, Mahāli. There are things, higher and sweeter than that, for the sake of which they do so.'

13. 'Katame pana te bhate dhammā uttaritarā ca paṇitatara ca yesaṃ sacchikiriya-hetu bhikkhu Bhagavati[1] brahmacariyaṃ caranti ?'

'Idha Mahāli bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipāta-dhammo niyato sambodhi-parāyano. Ayaṃ pi kho Mahāli dhammo uttaritaro ca paṇīta-taro ca yassa sacchikiriyā-hetu bhikkhū mayi brahmacari-yaṃ caranti.

'Puna ca paraṃ Mahāli bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāga-dosa-mohānaṃ tanuttā sakadāgāunī[2] hoti, sakid eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karoti. Ayaṃ pi kho Mahāli dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyā-hetu bhikkhū mayi brahmacariyaṃ caranti.

1. S[d] mayi.
2. *MSS* gāmi, *comp. Mahāparinibbāna Sutta,* ii. 7.

'Puna ca paraṃ Mahāli bhikkhu pañcannaṃ orambhā-giyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha-parinibbāyi anāvatti-dhammo tasmā lokā. Ayaṃ pi kho Mahāli dhammo uttaritaro ca paṇitataro ca yassa sacchi-kiriyā-hetu bhikkhū mayi brahmacariyaṃ caranti.

'Puna ca paraṃ Mahāli bhikkhu āsavānaṃ khayā anā-savaṃ ceṭo-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ bhiññā sacchikatvā upasampajja viharati. Ayaṃ pi kho Mahāli dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyā-hetu bhikkhū mayi brahmacariyaṃ caranti.

'Ime kho Mahāli dhammā uttaritarā ca paṇitatarā ca yesaṃ sacchikiriyā hetu bhikkhū mayi brahmacariyaṃ carantîti.'

13. 'And what, Sir, may those other things be?'

'In the first place, Mahāli, a brother by the complete destruction of the Three Bonds (the Delusions of self, Doubt, and Trust in the efficacy of good works and ceremonies)[1] becomes a converted man, one who cannot be reborn in any state of woe, and is assured of attaining to the Insight (of the stages higher still)[2]. That, Mahāli, is a condition, higher and sweeter, for the sake of which the brethren lead the religious life under me.

'And then further, Mahāli, a brother by the complete destruction of those Three Bonds, and by reducing to a minimum lust, illwill, and dullness, becomes a Once-returner, one who on his first return to this world shall make an end of pain. That, Mahāli, is a condition higher still and sweeter, for the sake of which the brethren lead the religious life under me.

'And then further, Mahāli, a brother by the complete destruction of the Five Bonds that bind people to this world[3]

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1. See my 'American Lectures' (London, 1896, pp. 142-149) for the full meaning of these three, and of the following Bonds.
2. Sambodhi-parāyano. So Buddhaghosa on this (p. 313) and my Introduction to this Sutta.
3. The above three, and Sensuality and Illwill.

becomes an inheritor of the highest heavens[1], there to pass away, thence never to return[2]. That, Mahāli, is a condition higher still and sweeter, for the sake of which the brethren lead the religious life under me.

'And then further, Mahāli, when a brother by the destruction of the Deadly Floods (or Intoxications— Lusts, Becomings, Delusion, and Ignorance) has, by himself, known and realised and continues to abide here, in this visible world, in that emancipation of mind, that emancipation of heart, which is Arahatship —that, Mahāli, is a condition higher still and sweeter still, for the sake of which the brethren lead the religious life under me.

'Such, Mahāli, are the conditions higher and sweeter (than seeing heavenly sights and hearing heavenly sounds), for the sake of which the brethren lead the religious life under me.'

14. 'Atthi pana bhante maggo, atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyāyâti?'

'Atthi kho Mahāli maggo, atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyāyâti.'

'Katamo pana bhante maggo, katamo paṭipadā, etesaṃ dhammānaṃ sacchikiriyāyâti ?'

'Ayaṃ eva ariyo aṭṭhaṅgiko maggo seyyathîdaṃ sammā-diṭṭhi sammā-saṃkappo sammā-vācā sammā-kammanto sammā-ānivo sammā-vāyāmo sammā-sati sammā-samādhi. Ayaṃ kho Mahāli maggo, ayaṃ paṭipadā etesaṃ dhammānaṃ sacchikiriyāya.

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1. Opapātiko, literally 'accidental'; but the use of such a word would only mislead the reader, the real connotation of the word being that of the words I have chosen. Those who gain the highest heavens are so called because there is no birth there in the ordinary way. Each being, who is there, has appeared there suddenly, accidentally as it were, without generation, conception, gestation or any of the other means attending the birth of beings in the world.
2. It is impossible to ignore a reference here to the view expressed in the Brihad Āranyaka Upanishad (VI, 2, 15). 'There do they dwell far away, beyond, in the Brahma-worlds. And for them there is no return.'

14. 'But is there, Sir, a path, is there a method, for the realisation of these conditions ?'

'Yes, Mahāli, there is.'

'And what, Sir, may be that path, what that method?'

'Verily it is this Noble Eightfold Path, that is to say: Right views, right aspirations, right speech, right action, a right means of livelihood, right effort, right mindfulness, and right ecstasy in self-concentration[1]. This, Mahāli, is the path, and this the method, for the realisation of these conditions.

15. 'Ekaṃ idâhaṃ Mahāli samayaṃ Kosambiyaṃ vigarāmi Ghositârāme. Atha kho dvo pabbajitā Maṇḍisso ca paribbājako jāliyo ca dārupattik-antevāsi yenâhaṃ ten' upasaṃkamiṃsu, upasaṃkamitvā mama saddhiṃ sammo-dimsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho dve pabbajitā maṃ etad avocuṃ :

' "Kin nu kho āvuso bho[2] Gotamo taṃ jīvaṃ sárī-ram udāhu aññaṃ jivaṃ aññaṃ sarīran ti ?"

' "Tena h'āvuso suṇātha sadhukaṃ manasikarotha bhāsissāmîti."

' "Evaṃ āvuso" ti kho te dve pabbajitā mama paccasso-suṃ. Atha ko câhaṃ etad avocaṃ :[3]

15. 'One day, Mahāli, I was staying at Kosambī, in the Ghosita pleasaunce. There two recluses, Mandissa the wandering mendicant, and Gāliya the pupil of Dārupattika (the man with the wooden bowl), came to me, and exchanged with me the greetings and compliments of politeness and courtesy, and stood reverently apart. And so standing they said to me :

'How is it then, O venerable Gotama, is the soul the same thing as the body ? Or is the soul one thing and the body an-other?'

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1. See my 'American Lectures,' pp. 136-141; and Sum. I, 314-316.
2. S[m] *omits.*
3. S[m] *omits* Evaṃ . . . avocaṃ.

'Listen then, Sirs, and give heed attentively, and I will speak.'

'Very good, Sir,' said those two mendicants in assent, and I spake as follows :—

[*Here follows the whole of the exposition given in the Sāmañña-phala Sutta,* §§ 40-75, *that is to say:*

1. *The appearance of a Buddha and his preaching.*
2. *The awakening of a hearer, and his entry into the Order.*
3. *His self-training in act, word, and speech.*
4. *The minor details of morality which he observes.*
5. *The absence of fear, confidence of heart thence resulting.*
6. *The way in which he learns to guard the door of his senses.*
7. *The constant self-possession he thus gains.*
8. *The power of being content with little, with simplicity of life.*
9. *The emancipation of heart from the five hindrances — covetousness, illwill, sloth of body and mind, excitement and worry, and perplexity.*
10. *The resulting joy and peace that he gains.]*

16. 'Idh' āvuso Tathāgato loke uppajjati arahaṃ sammā-sabuddho . . . pe . . . yathā Sāmañña-phale evaṃ vitthāretabbaṃ.[1] . . . Evaṃ kho āvuso bhikkhu sīla-sam-panno hoti.

. . . pe[2] . . . pathamajjhānaṃ upasampajja viharati. Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallan nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ sarīran" ti vā ti ?'

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati kallaṃ tass' etaṃ vacanāya "taṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti.'

'Ahaṃ kho pan' etaṃ āvuso evaṃ jānāmi evaṃ passāmi. Atha ca panâhaṃ na vadāmi "taṃ jīvaṃ sarīran" ti vā "aññaṃ jīvaṃ sarīran" ti vā.

1. D. ii. 40-63.
2. D. ii. 64-75.

16. 'Then estranged from lusts, aloof from evil states, he enters into and remains in the First Rapture—a state of joy and ease, born of detachment, reasoning and investigation going on the while. Now, Sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject: "Is the soul the same thing as the body, or is the soul one thing and the body another ?" '

'Yes, it would, Sir[1].'

'But I, Sirs, know thus and see thus. And nevertheless I do not say either the one or the other.'

17. 'Dutiyajjhanaṃ . . . pe . . . tatiyajjhānam . . . catutthajjahānaṃ upasampajja viharati.[2] Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallan nu kho tass' etaṃ vacañya "taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīram" ti vā ti ?'

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti.'

'Ahaṃ kho pan' etaṃ āvuso eva jānāmi evaṃ passāmi, atha ca panâhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīram" ti vā.

18. 'Nāṇa-dassanaya cittaṃ abhinīharati abhininnāmeti.[3] Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallan nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti ?'

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti.'

Ahaṃ kho pan' etaṃ āvuso evaṃ jānāmi evaṃ passāmi, atha ca panâhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīran" ti vā "aññāṃ jīvaṃ aññaṃ sarīran" ti vā.

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1. The Siamese edition reads: 'No, it would not, Sir.' On the idiom kallam etam vakanāya compare A. I, 144 ; M. II, 211.
2. D. ii. 77-81.
3. D. ii. 83-96.

17, 18. *[The cases are then put of a Bhikshu who has acquired the second, third, and fourth Raptures* (D. II, 77-81) *and the knowledge arising from insight* (Ñāna-dassana ; D. II, 83, 84); *and the same question, reply, and rejoinder are given in each case*]

19. ' " Nâparaṃ itthattayâti" pajānāti[1]. Yo nu kho āvuso bhikkhu evaṃ jānātī evaṃ passati, kallan nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti ?

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, na[2] kallaṃ tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti.'

'Ahaṃ kho pan' etaṃ āvuso evaṃ jānāmi evaṃ passāmi, attha ca panâhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ aññaṃ sarīran" ti vā ti'.

Ida avoca Bhagavā. Attamano Oṭṭhaddho Licchavi Bhagavato bhāsitaṃ abhinandîti.

19. 'With his heart thus serene (etc. above, p. 85), he directs and bends down his mind to the knowledge of the destruction of the Deadly Floods. He knows as it really is: "This is pain." He knows as it really is : "This is the origin of pain." He knows as it really is : "This is the cessation of pain." He knows as it really is : "This is the Path that leads to the cessation of pain." He knows as they really are: "These are the Deadly Floods." He knows as it really is: "This is the origin of the Deadly Floods." He knows as it really is: "This is the cessation of the Deadly Floods." He knows as it really is: "This is the Path that leads to the cessation of the Deadly Floods." To him, thus knowing, thus seeing, the heart is set free from the Deadly Taint of Lusts, is set free from the Deadly Taint of Becomings, is set free from the Deadly Taint of Ignorance. In him, thus set free, there arises the knowledge of his emancipation, and he knows :

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1. D. ii. 97.
2. S[dt] *omit* (*as in* vii. 5).

"Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no beyond !"

'When a Bhikshu, Sirs, knows thus and sees thus, would that make him ready to take up the question : "Is the soul the same as the body, or is the soul one thing and the body another?" '

'No, Sir, it would not[1].'

'And I, Sirs, know thus and see thus. And nevertheless I do not say either the one or the other.'

Thus spake the Blessed One ; and Hare-lip the Likkhavi, pleased at heart, exalted the word of the Blessed One.

Mahāli suttantaṃ.

Here ends the Mahāli Sutta.

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1. So three Sinhalese and two Burmese MSS. and the Siamese edition. Two Siahalese MSS. read: 'Yes, Sir, it would.' But Buddhaghosa had clearly, both here and above, § 16, the reading we have followed. And he gives a characteristic explanation—that whereas the Arahat (in § 19) would have too much wisdom to be led astray, following the false trail of the soul theory, the Bhikshu who had only reached up to the Guānas might, being still a puthuggana, an unconverted man, have leanings that way.

   To hold that the soul is the same as the body is the heresy referred to in the Brahma-gāla (above, p. 46). See also the Introduction to the Kūtdanta (above, p. 167).

INTRODUCTION

TO THE

Jāliya Sutta

The seventh Sutta is the Jāliya Sutta. This Sutta like the proceeding one contains a discussion on soul and body. And most important problem involved in this Sutta. Great Scholar Rhy Devids is right in pointing out that the Mahāli Sutta must have already included the Jāliya episode. For there would otherwise be no reason for the Mahāli Sutta being put into the Sīlakhandha vagga, the Sīlas being contained only in that episode.

vii. Jāliya Sutta

[The Soul is distinct from the Body]

1. Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharati Ghositârāme. Atha kho[1] dve pabbajitā Maṇḍisso ca paribbājako Jāliyo ca dārupattik-antevāsī yena Bhagavā ten' upasaṃkamiṃsu. Upasaṃkamitvā Bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisaretvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho te dve pabbajitā Bhagavantaṃ etad avocuṃ:

'Kin nu kho āvuso Gotama taṃ jīvaṃ taṃ sarīraṃ udāhu aññaṃ jīvaṃ aññaṃ sarīran ti ?'

'Tena h' āvuso suṇātha sādhukaṃ manasikarotha bhāsossāmīti.'

'Evam āvuso' ti kho te dve pabbajitā Bhagavato paccssosuṃ. Bhagavā etad avoca :

Thus have I heard, the blessed one was once staying at Kosambi, in the Gosita pleasance. At that time, there two radiuses, Mandissa the wandering mendicant, the Jaliya the pupil of Dārupattika (the man with the wooden bowl). They went up to the place where the exalted one, was, and exchanged with the greeting and compliments of politeness and courtesy, and stood reverently apart. And so standing they said to the exalted one :—

How is it then O Venerable Gotama, is the soul the same thing as the body?

or is the soul one thing and the body another?

listen then, Sirs; and give head attentively, and he will speak.

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1. B[p] tena kho pana samayena *for* Atha kho.

'very good sir' said those two medicants in assent, and blessed one spoke as follows :—

(Here follows the whole of the exposition given in the Samañña phala sutta 40-75)

2. 'Idh' āvuso Tathāgato loke uppajjati arahaṃ sammā-sambuddho . . . pe . . . yathā Sāmañña-phale[1] evaṃ vitthāre tabbaṃ . . . Evaṃ kho āvuso bhikkhu sīla-sampanno hoti.

. . . pe . . .[2] paṭhamajjhānaṃ upasampajja viharati. Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallan nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sari-ran" ti vā "aññaṃ annaṃ sarīran" ti vā ti ?'

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tass' etaṃ vacanāya "taṃ jivaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññamṃ sarīran" ti vā ti.'

'Ahaṃ kho pan' etaṃ āvuso evaṃ jānāmi evaṃi passāmi. Atha ca panâhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ aññaṃ sarīran" ti vā.

2. 'Then estranged from lusts, aloof from evil states, he enters into and remains in the First Rapture— a state of joy and ease, born of detachment, reasoning and investigation going on the while. Now, sirs, when a Bhikshu knows thus and sees thus, would that make him ready to take up the subject : Is the soul the same thing as the body, or is the soul one thing and the body another?"

'Yes, it would, sir;'

'But I, sirs, knows thus find nevertheless I do not say either the one or the other.'

3. 'Dutiyajjhānaṃ . . . pe[3]. . . tatiyajjhānaṃ . . . catutthajjhānaṃ upasampajja viharati. Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati, kallan nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sariran" ti vā "aññaṃ jīvaṃ sarīran" ti vā ti ?'

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, kallaṃ

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1. D. ii. 40-63.
2. D. ii. 64-75.
3. D. ii. 77-81.

tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti.'

Ahaṃ kho pan' etam āvuso evaṃ jānāmi evaṃ passāmi, atha ca panâhaṃ na vadāmi "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā.

The case are then put of a Bhiksu who has acquired the second, third and fourth Rapturib (D-II 77-81) and the same question reply, and rejoinder given in each case.

4. 'Ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti.[1] Yo n kho āvuso bhikkhu evaṃ jānāti evaṃ passati kallan nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā "aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti ?'

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati, kallan tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā aññaṃ sarīran" ti vā.

'With his heart thus serene, he directs and bend down his mind to the knowledge arising from insight (Nāna–dassana). He estranged from evil states, he enters into and remains in the First Rapture– a state of joy and ease born of detachment, reasoning and investigation going on the while.

Now, a sir, when a Bhikshu knows thus and seen thus, would that make him ready to take up the subject: Is the soul the same thing as the body, or is the soul one thing and the body another.

5. ' "Nâparaṃ itthattāyâti" pajānāti.[2] Yo nu kho āvuso bhikkhu evaṃ jānāti evaṃ passati kallan nu kho tass' etaṃ vacanāya "taṃ jīvaṃ taṃ sarīran" ti vā " aññam jīvaṃ sarīran" ti vā ti ?"

'Yo so āvuso bhikkhu evaṃ jānāti evaṃ passati na[3] kallaṃ tass' etaṃ vacanā "taṃ jīvaṃ sarīran" ti vā "aññaṃ jīvam

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1. D. ii. 83-96.
2. D. ii. 97.
3. S[dt] *omit* (*as in* Mahāli).

aññaṃ jīvaṃ aññaṃ sarīran" ti vā ti.'

Idam avoca Bhagavā. Attamanā te dve pabbajitā Bhagavato bhāsitaṃ abhinandun ti.

'With his heart thus Serene, he direct and bends down his mind to the knowledge of the destruction of the destruction of the Deadly Floods. He knows as it really is : This is pain. He knows as it really is: " This is the origin of paint". He knows as it really is : This is the path that leads to the cessation of pain." He knows as they really are : These are the Deadly Floods." He knows the really is : This is the origin of the Deadly Floods." He knows the really is : This is the cenation of the Deadly Floods." "This is the path that leads to the cenation of the Deadly Floods." To him, thus knowing, thus seeing the heart is set free from the Deadly Taint of lusts, is set free from the Deadly Taint of Becoming, is set free from the deadly taint of ignorance. In him, thus set free, there arises the knowledge of his emancipation, and he knows: " Rebirth has been destroyed. The higher life has been fulfilled what to be done has been accomplished. After this present life there will be no beyond." 'When a Bhikshu, Sir, knows thus and sees thus, would that make him ready to take up the question; "Is the soul the same as the body, or is the soul one thing and the body another? 'No Sir, it would not.

And I, sirs know thus and see thus. And nevertheless I do not say either the one or the other.

Thus spoke the Blessed One; the two reduses pleased at heart, exalted the word of the blessed one.

Jāliya– Suttantam.

Here ends the Jāliya Sutta.

INTRODUCTION
TO THE
Kassapa Sīhanāda Sutta

The kassapisīhaṇāda Sutta contains Buddha's discussion with a naked ascetic regarding asceticism. The sutta alludes to certain peculiar practices of the naked ascetics which characterised the life of the ājīvikas a general account of them is also found in this sutta. The same account is incorporated in the Aṅguttara Nikāya and other texts without any variation, which is a modly of laws and customs that obtained amongst the varous religious order of the time, most of which were weavers of garments. According to further infromation that the kassapa went to the Buddha and exchanged friendly greetings with him. He afterweards become an Arahat. In the Suttas dealing with the practices of ascetics, Gotama in laying stress on the more moderate view, takes occasion also to dispute this claim. He maintains in this Suttanta that the insight and self control and self-mastery of the path or of the system of intellectual and moral self-Training laid down for the bhikkhu are really harder than the merely physical practices so much more evident to the eye of the vulger.

viii. Kassapa Sīhanāda Sutta 330

[The Naked Ascetic.]

1. Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Ujuññāyaṃ[1] viharati Kaṇṇakatthale[2] miga-dāye. Atha kho acelo Kassapo yena Bhagavā ten' upasaṃkami, upasaṃ-kamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ atthāsi. Eka-mantaṃ ṭhito kho acelo Kassapo Bhagavantaṃ etad avoca :

[161] 1. Thus have I heard. The Blessed One was once dwelling at *Ujuññā*, in the Kannakatthala deer-park[3]. Now Kassapa, a naked ascetic, came to where the Exalted One was, and exchanged with him the greetings and compliments of civility and courtesy, and stood respectfully aside. And, so standing, he said to the Exalted One:

2. 'Sutam m' etaṃ bho Gotam: "Samaṇo Gotamo sabban tapaṃ garahati, sabban tapassiṃ lūkhâjīviṃ[4] ekaṃ-sena upakkosati upavadatīti." Ye te bho Gotama evam āhaṃsu: "Samaṇo Gotao sabban tapaṃ garahati, sabban tapassiṃ lūkhâjīviṃ ekaṃsena upakkosati upavadatīti," kacci te bho[5] Gotamassa vutta-vādino, na ca Bhaga-vantaṃ Gotamaṃ abhūtena abbhācikkhanti, dhammassa cānudham-maṃ vyākaronti, na ca koci sahadhammiko vādânuvādo gārayhaṃ āgacchati ? Anabbhakkhātu-kāmā hi mayaṃ bhavantam Gotaman ti.'[6]

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1. S[c] Ujukāyā ; S[m] Ujuṃññāyam; S[t] Ujaññāyaṃ ; BB Ujuñāyaṃ.
2. S[ct] Gr Kannakatthale.
3. Miga-dāye. That is, a place set apart for deer to roam in safety, a public park in which no hunting was allowed.
4. S[d] *adds* taṃ.
5. BB bhoto.
6. *Comp.* A. iii. 57; M. i. 368, 482.

2. 'I have heard it said, O Gotama, thus: "The Samana Gotama disparages all penance ; verily he reviles and finds fault with every ascetic, with every one who lives a hard life." Now those, O Gotama, who said this, were they therein repeating Gotama's words, and not reporting him falsely ? Are they announcing, as a minor tenet of his, a matter really following from his Dhamma (his system) ? Is there nothing in this opinion of his, so put forward as wrapt up with his system, or as a corollary from it, that could meet with objection[1] ? For we would fain bring no false accusation against the venerable Gotama.'

3. 'Ye te Kassapa evam āhaṃsu : "Samaṇo Gotamo sabban tapaṃ garahati, sabban tapassiṃ lūkhâjīviṃ ekaṃsena upakkosati upavadatīti," na me te vutta-vādidino, abbhācikkhanti ca pana man te asatā abhūtena. Idhâhaṃ Kassapa ekaccan tapassiṃ lukhâjīviṃ passāmi, dibbena cakkhunā visuddhena atikkanta-mānusakena[2] . . . pe[3] . . . kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppannaṃ[4] Idha panâhaṃ Kassapa ekaccaṃ tapassiṃ lūkhâjīviṃ passāmi dibbena cakkhunā visuddhena atikkanta-mānusakena . . . pe[5] . . . kāyassa bhedā param maraṇā sugatiṃ lokaṃ uppamaṃ. Idhâhaṃ kassapa ekaccaṃ tapassiṃ appa-dukkha-vihāriṃ passāmi dibbena cakkhunā visuddhena atikkanta-mānu-sakena . . . pe . . . kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppannaṃ. Idha panâhaṃ Kassapa ekaccaṃ tapassiṃ appa-

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1. It would, perhaps, be more agreeable to the context if one could render this idiomatic phrase : 'Is there anything in this opinion of theirs as to his system, or as to this corollary they have drawn from it, which amounts to being a matter he would object to ?' But I do not see how this could be reconciled with the syntax of the Pāli sentence. And Buddhaghosa takes it as rendered above, summarising it in the words: 'Is your opinion herein altogether free from blame?'
2. BB mānussakena, *and below.*
3. *All MSS. omit.*
4. BB upapannaṃ, *and below.*
5. BB *omit thrice.*

dukkha-vihāriṃ passāmi dibbena cakkhunā visuddhena atikkanta-mānusakena . . . pe . . . kayassa bheda param maraṇa sugatiṃ saggaṃ lokaṃ uppannaṃ. Yo' haṃ Kassapa imesaṃ tapassīnaṃ evaṃ āgatiñ[1] ca gatiñ ca cutiñ ca uppattiñ[2] ca yathā-bhūtaṃ pajānāmi, so 'haṃ kiṃ sabbaṃ tapaṃ garahissāmi, sabbaṃ[3] tapassiṃ lukhâjīviṃ ekaṃsena upakkosissāmi upavadissāmi ?

3. 'No, Kassapa. Those who said so were not following my words. On the contrary, they were reporting me falsely, and at variance with the fact.

'Herein, O Kassapa, I am wont to be aware, with vision bright and purified, seeing beyond what men can see, how some men given to asceticism, living a hard life, are reborn, on the dissolution of the body, after death, into some unhappy, fallen state of misery and woe ; while others, living just so, are reborn into some happy state, or into a heavenly world—how some men given to asceticism, but living a life less hard, are equally reborn, on the dissolution of the body, after death into some unhappy, fallen state of misery and woe ; while others, living just so, are reborn in some happy state, or into a heavenly world. How then could I, O Kassapa, who am thus aware, as they really are, of the states whence men have come, and whither they will go, as they pass away from one form of existence, and take shape in another,—how could I disparage all penance; or bluntly revile and find fault with every ascetic, with everyone who lives a life that is hard ?

4. 'Santi Kassapa eke samaṇa-brāhmaṇā paṇḍita nipuṇā kata-para-ppavādā vāla-vedhirūpā vobhindantā[4] maññe caranti paññā-gatena diṭṭhi-gatāni. Tehi pi me saddhiṃ ekaccesu ṭhānesu sameti, ekaccesu ṭhānesu na sameti. Yan te ekaccaṃ vadenti[5] "sādhûti." mayaṃ pi taṃ ekaccaṃ vadema

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1. SS agatiñ.
2. BB upapattiñ.
3. BB *and* vā.
4. S[d] BB te bhindantā. *See* i. 2. 26.
5. BB vadanti *eight times ;* SS *here* a, *then seven times* e.

"sādhûti." Yan te ekaccaṃ vadenti "na sādhûti," mayaṃ pi taṃ ekaccaṃ vadema "na sādhûti." Yan te ekaccaṃ vadenti "sādhûti," mayan taṃ ekaccaṃ vadema "na sādhûti." Yan te ekaccaṃ vadenti "na sādhûti," mayan taṃ ekaccaṃ vadema "sādhûti." Yaṃ mayaṃ ekaccaṃ vadema "sādhûti," pare pi taṃ ekaccaṃ vadenti "sādhûti." Yaṃ mayaṃ ekaccaṃ vadema "na sādhûti," pare pi taṃ ekaccaṃ vadenti "na sādhûti." [1]Yaṃ mayaṃ ekaccaṃ vadema "sādhûti," pare pi taṃ ekaccaṃ vadenti "na sādhaûti." [1]Yaṃ mayaṃ ekaccaṃ vadema "na sādhûti," pare pi taṃ ekaccaṃ vadenti "sādhûti."

4. 'Now there are, O Kassapa, certain recluses and Brahmans who are clever, subtle, experienced in controversy, hair splittérs, who go about, one would think, breaking into pieces by their wisdom the speculations of their adversaries. And as between them and me there is, as to some points, agreement, and as to some points, not. As to some of those things they approve, we also approve thereof. As to some of those things they disapprove, we also disapprove thereof. As to some of the things they approve, we disapprove thereof. As to some of the things they disapprove, we approve thereof. And some things we approve of, so do they. And some things we disapprove of, so do they. And some things we approve, they do not. And some things we disapprove of, they approve thereof.

5. Tyāhaṃ upasaṃkamitvā evaṃ vadāmi: "Yesu no avuso ṭhānesu na sameti, tiṭṭhantu tāni ṭhānāni. Yesu ṭhānesu sameti, tattha viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṃghena vā saṃghaṃ: 'Ye imesaṃ[2] bhavataṃ dhammā akusalā akusala-saṃkhāta, sāvajjā-saṃkhātā asevi-tabbā asevitabba-saṃkhātā nâlam-ariyā[3] nâlamariya-saṃ-khātā kiṇhā[4] kiṇha-saṃkhātā, ko ime dhamme anavasesam pahāya vattati, samaṇo vā Gotamo[5] pare vā pana bhonto gaṇâcariyā ti ?' "

1-1. BB *invert these clauses.*
2. S[m] *always* imesam.
3. BB na alam, *four times.*
4. BB kaṇh°, *four times.*
5. SS *inscrt* vā.

5. 'And I went to them, and said : "As for those things, my friends, on which we do not agree, let us leave them alone. As to those things on which we agree, let the wise put questions about them, ask for reasons as to them, talk them over, with or to their teacher, with or to their fellow disciples, saying : 'Those conditions of heart, Sirs, which are evil or accounted as evil among you, which are blameworthy or accounted as such among you, which are insufficient for the attainment of Arahatship, or accounted as such among you, depraved or accounted as such among you—who is it who conducts himself as one who has more absolutely put them away from him, the Samana Gotama, or the other venerable ones, the teachers of schools ?' "

6. 'Ṭhānaṃ kho pan' etaṃ Kassapa vijjati yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ : "Ye imesaṃ bhavataṃ dhammā akusalā akusala-saṃkhātā sāvajjā sāvajja-saṃkhātā asevitabbā asevitabbā-saṃkhātā nâlam-ariyā nâlamariya-saṃkhātā kiṇhā kiṇha-saṃkhātā, samaṇo Gotamo ime dhamme anavesasam pahāya vattati, yaṃ vā pana bhonto pare gaṇâ cariyā ti." Iti ha Kassapa viññū samanuyuñjantā samanugāhantā samanubhāsantā amhe va tattha yebhuy-yena pasaṅseyyuṃ.

6. 'Then it may well be, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, should say : "The Samana Gotama conducts himself as one who has absolutely put those conditions away from him; whereas the venerable ones, the other teachers of schools, have done so only partially." Thus is it, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, would, for the most part, speak in praise of us therein.

7. 'Aparam pi no Kassapa viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṃghena vā saṃghaṃ : "Ye imesaṃ bhavataṃ dhammā kusalā kusala-saṃkhātā anavajjā anavajja-saṃkhātā sevi-tabbā sevitabba-saṃkhātā alam-ariyā alamariya-saṃkhātā sukkā sukka-saṃkhātā, ko ime dhamme anavasesaṃ

samādāya vattati, samaṇo vā Gotamo, pare vā pana bhonto gaṇâcariyā ti ?"

7. 'And again, O Kassapa, let the wise put questions one to another, ask for reasons, talk the matter over, with or to their teacher, with or to their fellow disciples, saying: "Those conditions of heart, Sirs, which are good or accounted as such among you, which are blameless or accounted as such among you, which suffice to lead a man to Arahatship or are accounted as sufficient among you, which are pure or accounted as such among you—who is it who conducts himself as one who has more completely taken them upon him, the Samana Gotama, or the other venerable ones, the teachers of schools ?"

8. 'Ṭhānaṃ kho pan' etaṃ Kassapa vijjati yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ: "Ye imesaṃ bhavataṃ dhammā kusalā kusala-saṃkhātā anavajjā anavajja-saṃkhātā sukkā sukka-saṃkhātā alam-ariyā alamariya-saṃkhātā sukkā sukka-saṃkhātā, samaṇo Gotamo ime dhamme anavasesaṃ samādāya vattati, yaṃ vā pana bhonto pare gaṇâcariyā ti." Iti ha Kassapa viññū samanuyuñjanta samanugāhantā samanubhāsantā [1]amhe va[1] tattha yebhuyyena pasaṅ-seyyuṃ.

8. 'Then it may well be, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, should say : " The Samaıa Gotama conducts himself as one who has completely taken these conditions upon him, whereas the venerable ones, the other teachers of schools, have done so only partially." Thus it is, O Kassapa, that the wise, so putting questions one to the other, asking for reasons, talking the matter over, would, for the most part, speak in praise of us therein.

9. 'Aparam pi no Kassapa viññu samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṃghena vā saṃghaṃ: "Ye imesaṃ bhavataṃ dhammā akusalā akusala-saṃkhātā sāvajjā sāvajja-saṃkhātā asevitabbā asevitabba-saṃkhātā, ko ime dhammā anavasesam

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1_1. S[cdmt] aham eva.

phāya vattati, Gotama-sāvaka-saṃgho vā, pare[1] vā pana bhonto ganâcariya-sāvaka-saṃghā ti ?"[2]

10.[3] 'Ṭhānaṃ kho pān' etaṃ Kassapa vijjati yaṃ vinnu samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vaddeyyuṃ: "Ye imesaṃ bhavataṃ dhammā akusalā akusala-saṃkhātā sāvajjā sāvajja-saṃkhātā asevitabbā asevitabba-saṃkhātā nâlam-ariyā nālamariya-saṃkhātā kiṇhā kiṇha-saṃkhātā, Gotama-sāvaka-saṃgho ime dhamme anavasesaṃ pahāya vattati, yam vā pana bhonto pare gaṇâcariya-sāvaka-saṃghā ti." Iti ha[4] Kassapa viññu samanuyuñjantā samanugāhantā samanubhāsantā amhe va tattha yebhuyyena pasaṅseyyuṃ.

11. 'Aparam pi no Kassapa viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ atthārā vā sattharaṃ saṃghena vā saṃghaṃ : "Ye imesaṃ bhavataṃ dhammā kusalā kusla-saṃkhātā anavajjā anavajja-saṃkhātā sevitabbā sevitabba-saṃkhātā alam-ariyā alamariya-saṃkhātā sukkā sukka-saṃkhātā, ko ime dhamme anavasesaṃ samādāya vattati, Gotama-sāvaka-saṃgho vā pare vā pana bhonto gaṇâcariya-sāvaka-sāvaka-saṃghā ti ?"[5]

12. 'Ṭhānam kho pan' etaṃ Kassapa vijjati yaṃ viññū samanuyuñjantā samanugāhanṭā samanubhasantā evaṃ vadeyyuṃ: "Ye imesaṃ bhavataṃ dhammā kusalā kusala-saṃkhātā anavajjā anavajja-saṃkhātā sevitabbā sevitabba-saṃkhātā alam-ariyā alamariya-saṃkhātā sukkā sukka-

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1. BB apare.
2. S[d] saṃgho.
3. S[cdmt] *all insert here* 'Ṭhānaṃ kho pan' etaṃ Kassapa vijjati yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā amhe va tattha evaṃ vadeyyuṃ: "Ye imesaṃ bhavataṃ dhammā akusalā akusala-saṃkhātā sāvajjā savajja-saṃkhātā asevitabbā asevitabba-saṃkhātā nâlam-ariyā nâlamariya-saṃkhātā kiṇhā kiṇha-saṃkhātā, ko ime dhamme anavasesam pahāya vattati Gotama-sāvaka-saṃgho vā pare vā pana bhonto gaṇâcariya-sāvaka-saṃghā ti."
4. SS vā.
5. SS saṃgho.

saṃkhātā, Gotama-sāvaka-saṃgho ime dhamme anavasesaṃ samādāya vattati, yaṃ vā pana bhonto pare[1] vā gaṇâcariya-sāvaka-saṃghā ti."[2] Iti ha Kassapa viññū samanuyuñjantā samanugāhantā samanubhāsantā amhe va tattha yebhuyyena pasaṅseyyuṃ.

9-12. '[And further, also, O Kassapa, the wise would, for the most part, acknowledge that the body of my disciples were more addicted to that which is generally acknowledged to be good, refrain themselves more completely from that which is generally acknowledged to be evil, than the venerable ones, the disciples of other teachers[3].]

13. 'Atthi Kassapa maggo, atthi paṭipadā, yathā[4] paṭi-panno sāmaṃ yeva ñassati sāmaṃ dākkhīti[5] : "Samaṇo Gotamo Kālavadī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī ti." Katamo ca Kassapa maggo, katamā paṭi-padā, yathā patipanno sāmaṃ yeva ñassati sāmaṃ dakkhīt: "Samaṇo va Gotamo Kāla-vādī bhūta-vādī attha-vādī dhamma-vādī vinaya-vādī ti" ? Ayam eva Ariyo Aṭṭhaṅ-giko Maggo, seyyathîdaṃ sammā-diṭṭhi sammā-saṃkappo sammā-vācā sammā-kammanto sammā-diṭṭhi sammā-saṃkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi. Ayaṃ kho Kassapa maggo, ayaṃ paṭipadā, yathāpaṭipanno sāmaṃ yeva ñassati sāmaṃ dahīti: "Samaṇo va Gotamo kāla-vādī bhūta-vādī attha-vadī dhamma-vādī vinaya-vādī ti." '

13. 'Now there is, O Kassapa, a way, there is a method which if a man follow he will of himself, both see and

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1. *All MSS insert* Vā.
2. SS saṃgho.
3. The four paragraphs 5, 6, 7 and 8 are here repeated in full in the text with the change only of reading *'the body of the disciples of the Samana Golama'* instead of *'the Samana Gotama'* and similarly for the other teachers.
4. SS *insert* vā.
5. S^{cmt} dakkhīti; S^{d} dakkhiti *here, below* °īti; BB dakkhati (*see* M. i. 566)

know that: "The Samana Gotama is one who speaks in due season, speaks that which is, that which redounds to advantage, that which is the Norm (the Dhamma), that which is the law of self-restraint (the Vinaya)."

'And what, Kassapa, is that way, what that method, which if a man follow, he will, of himself, know that, and see that. Verily it is this Noble Eightfold Path, that is to say : Right Views, Right Aspirations, Right Speech, Right Action, Right Mode of Livelihood, Right Effort, Right Mindfulness, and Right Rapture.

'This, Kassapa, is that way, this that method, which if a man follow, he will of himself, both know and see that : "The Samana Gotama is one who speaks in due season, speaks that which is, that which redounds to profit, that which is the Norm, that which is the law of self-restraint." '

14. Evaṃ vutte acelo Kassapo Bhagavantaṃ etad avoca: 'Ime[1] kho āvuso Gotama tapo-pakkamā ekesaṃ[2] samaṇa-bhāhmaṇānaṃ sāmañña-saṃkhātā ca brāhmañña-saṃkhātā ca. Acelako[3] hoti muttâcāro hatthâpalekhano, na-chi-bhadantiko,[4] na-tiṭṭha-bhadantiko, nâbhihaṭaṃ na uddissa-kaṭaṃ na nimantanaṃ[5] sādiyati. So na kumbhi-mukhā patigaṇhāti, na kaḷopi-mukhā patigaṇhāti,[6] na eḷakamanta-raṃ na daṇḍamantaraṃ na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā na pāyamānaya na purisantara-gatāya, na saṃkittisu,[7] Yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍa-saṇḍa-cārinī,[8] na macchaṃ na

1. BB *add* pi.
2. BB etesaṃ *thrice.*
3. *For this description of the* Acelako, *comp.* M.i. 77, PP. iv. 24 *etc.*
4. BB bhaddantiko *always.*
5. *So all seven MSS. Faus. at* J.i. 116, *etc., and Tr. loc. cit.* ṇ. *Old.* C. vi. 21, *etc., and Morris hare* n.
6. SS *omit* n. k. p. *Child. spells* khalopi. *Tr. at* Mil. 107 *has* khaḷopi, *at* M. i. 77 kaḷopi (*as* BB *here. See his "Pāli Misc.,"* p. 60). *Morris has* khaḷopi.
7. S^{m} BB samkittīsu.
8. S^{m} cārīni ; S^{c} cāriti; BB carini.

maṅsaṃ, na sūram na merayaṃ na thusodakaṃ pivati.[1] So ekâgāriko va hoti ekâlopiko, dvâgāriko vā hoti dvâlopiko, sattâgāriko vā hoti sattâlopiko. Ekissā pi dattiyā yāpeti, dvīhi pi dattīhi yāpeti, sattahi pi dattīhi yāpeti. Ekâhi-kam pi āhāraṃ āhāreti, dvîhikam pi āhāreti, sattāhikam pi āhāraṃ addha-māsikam pi pariyāya-bhatta-bhojanânuyogam anuyutto viharati.

Ime hi kho āvuso Gotama tapo-pakkamā ekesaṃ samaṇa-brāhmaṇānaṃ sāmañña-saṃkhātā ca brāhmañña-saṃkhātā ca Sāta-bhakkho vā hoti, sāmāka-bhakkho vā hoti, nīvāra-bhakkho vā hoti, daddula[2]-bhakkho vā hoti, haṭa-bhakkho vā hoti, kaṇa-bhakkho vā hoti, ācāma-bhakkho vā hoti, piññāka-bhakkho vā hoti, tiṇa-bhakkho vā hoti, gomaya-bhakkho vā hoti, vana-mūla-phalâhāro yāpeti pavatta-phala-bhojī.

Ime hi kho āvuso Gotama tapo-pakkamā ekesaṃ samaṇa-brāhmaṇānam sāmañña-saṃkhātā ca brāhmañña-saṃkhātā ca. Sāṇāni pi dhāreti, masānāni pi dhāreti. chava-dussāni pi dhāreti, paṅsu-kūlāni pi dhāreti, tirīṭāni[3] pi dhāreti, ajināni[4] pi dhāreti, ajinakkhipam[5] pi dhāreti, kusacīram pi dhāreti vākā-cīram pi dhāreti, phalaka-cīram pi dhāreti, ulūka-pakkham pi dhāreti. Kesa-massu-locako pi hoti āsana-paṭikkhitto, ukkuṭiko pi hoti ukkuṭikappa-dhānam anuyutto, kaṇṭakāpassayko pi hoti kaṇṭakā-passaye seyyaṃ kappeti,[6] phalaka-seyyam p kappeti,[7] thaṇḍila[8] seyyam pi kappeti, ekapassayiko pi hoti rajojalla-dhare, abbhokāsiko pi hoti yathāsanthatiko, vekaṭiko pi hoti vikaṭa-bhojanânuyogam anuyutto, āpānako pi hoti āpānakattaṃ anuyutto, sāya-takam

1. S^cmt pipati.
2. S^cm daddūla.
3. BB tiriṭāni.
4. *So all MSS* ; Sum. Ajinam.
5. SS ajinakkhisaṃ.
6. M. *and* PP. *omit down to* sāyatatiyakaṃ.
7. S^ct *omit down to* āpānako.
8. S^d BB taṇḍila (*see* Dhp. 111 D. iv. 339).

pi hoti āpānakattam anuyutto, sāya-tatiyakam pi udakoroha-nânuyogam anuyutto viharatîti.'

14. And when he had spoken thus, Kassapa, the naked ascetic, said to the Exalted One:

'And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samanas and Brahmaıas, as Samana-ship and Brāhmana-ship[1].

'He goes naked :—

'He is of loose habits (performing his bodily functions, and eating food, in a standing posture, not crouching down, or sitting down, as well-bred people do):—

'He licks his hands clean (after eating, instead of washing them, as others do)[2]:—

'(When on his rounds for alms, if politely requested to step nearer, or to wait a moment, in order that food may be put into his bowl), he passes stolidly on (lest he should incur the guilt of following another person's word) :—

'He refuses to accept food brought (to him, before he has started on his daily round for alms):—

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1. The following description of the naked ascetic recurs in the *Magghima.* I, 77, 238, 342, II, 161, and in the Puggala Paññatti IV, 24. It consists of a string of enigmatic phrases which are interpreted in my translation, according to Buddhaghosa here, and the unknown commentator on the Puggala. These two are very nearly word for word the same. The differences are just such as would arise when two authors are drawing upon one uniform tradition.

   It would seem from M. I, 238, if compared with I, 524, that it was the Āgīvakas (see note above on p. 71) who were more especially known for the practice of these forms of asceticism : and from M. I, 77 that it was these forms that had been followed by Gotama himself before his eyes were opened, before he attained to Nirvāna. (M. I, 167.)

2. Hatthāpalekhano. The tradition was in doubt about this word. Both commentators give an alternative rendering: 'He scratched himself clean with his hand after stooling.' And the Puggala Paññatti commentator adds a very curious piece of old folklore as his reason for this explanation.

'He refuses to accept (food, if told that it has been prepared) especially for him :—

'He refuses to accept any invitation (to call on his rounds at any particular house, or to pass along any particular street, or to go to any particular place) :—

'He will not accept (food taken direct) from the mouth of the pot or pan[1] (in which it is cooked ; lest those vessels should be struck or scraped, on his account, with the spoon):—

'(He will) not (accept food placed) within the threshold (lest it should have been placed there specially for him):—

'(He will) not (accept food placed) among the sticks[2] (lest it should have been placed there specially for him):—

'(He will) not (accept food placed) among the pestles (lest it should have been placed there specially for him) :—

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3. Kalopi; not in Childers. It no doubt means some cooking vessel of a particular shape, but the exact signification, and the derivation of it are both unknown. It may possibly be a Kolarian or Dravidian word. Many centuries afterwards karota and karoti were included in the Vyutpatti, and the Amara Kosa, as meaning 'vessel.' It is of course out of the question that a word of the fifth century B. C. can be derived from either of them ; but they are evidently the descendants of allied forms. Childers gives another form khalopī on the authority of the Abhidhāna Padīpikā (twelfth century), verse 456, where it occurs in a list of names of pots. Another—khalopi—is put in his text by Trenckner at Milinda, p. 107, from one MS., but the other two differ. Both commentators paraphrase it here by ukkhali pakkhi vā.
2. Na Danda-m-antaram. That is, perhaps, among the firewood ; but the expression is not clear. The Commentaries only give the reason. Dr. Neumann (on Magghima. I, 77) has, 'he does not spy beyond the lattice" or perhaps 'beyond the bars of the grate' (spähte nicht über das Gitter), but this seems putiing a great deal of meaning into the sticks, and not sufficiently reproducing the force of antaram. And how can patiganhāti mean 'spy'? We have, no doubt, to fill out an elliptical phrase. But it is just such cases as those in this paragraph where we are more likely to go right if we follow the ancient tradition.

'When two persons are eating together he will not accept (food, taken from what they are eating, if offered to him by only one of the two) :—

'He will not accept food from a woman with child (lest the child should suffer want) :—

'He will not accept food from a woman giving suck (lest the milk should grow less) :—

'He will not accept food from a woman in intercourse with a man[1] (lest their intercourse be hindered):—

'He will not accept food collected (by the faithful in time of drought)[2] :—

'He will not accept food where a dog is standing by (lest the dog should lose a meal):—

'He will not accept food where flies are swarming round (lest the flies should suffer) :—

'He will not accept fish, nor meat, nor strong drink, nor intoxicants, nor gruel[3]:—

'He is a "One-houser" (turning back from his round as soon as he has received an alms at any one house), a "One-mouthful-man" :—

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1. Na purisantara-gatāya. The commentators only give the reason. On the meaning of the word compare Gāt. I, 290.
2. Na samkhittisu. Both meaning and derivation are uncertain. Dr. Neumann has 'not from the dirty.'
3. Thusodaka. It is not fermented. The traditional interpretation here is: 'a drink called Suvīrakam (after the country Suvīra) made of the constituents, especially the husk, of all cereals.' The use of salt Sovīraka as a cure for wind in the stomach is mentioned at Mahā Vagga VI, 16. 3 ; and it was allowed, as a beverage, if mixed with water, to the Buddhist Bhikkhus. In Vimana Vatthu XIX, 8 it is mentioned in a list of drinks given to them. Childers calls it 'sour gruel' following Subhūti in the first edition (1865) of the Abhidhāna Padīpikā (verse 460), but in the Abh. Pad. Sūki (published in 1893) Subhūti renders it 'kongey'; something of the same sort as barley water. Buddhaghosa adds: 'Every one agrees that it is wrong to drink intoxicants. These ascetics see sin even in this.' The corresponding Sanskrit word, tusodaka, is found only in Susruta.

'Or he is a "Two-houser," a "Two-mouthful-man":—

'Or he is a " Seven-houser," a "Seven-mouthful-man" : —

'He keeps himself going on only one alms[1], or only two, or so on up to only seven :—

'He takes food only once a day, or once every two days, or so on up to once every seven days. Thus does he dwell addicted to the practice of taking food according to rule, at regular intervals, up to even half a month.

'And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samanas and Brāhmanas, as Samanaship and Brāhmanaship:—

'He feeds on potherbs, on wild rice[2], on Nivāra seeds, on leather parings[3], on the water-plant called Hata, on the fine powder which adheres to the grains of rice beneath the husk, on the discarded scum of boiling rice, on the flour of oil-seeds[4], on grasses, on cow-dung, on fruits and roots from the woods, on fruits that have fallen of themselves.

'And so also, Gotama, are the following ascetic practices accounted, in the opinion of some Samanas and Brāhmanas, as Samanaship and Brāhmanaship :—

'He wears coarse hempen cloth :—

'He wears coarse cloth of interwoven hemp and other materials :—

'He wears cloths taken from corpses and thrown away[5]:—

'He wears clothing made of rags picked up from a dust heap:—

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1. Datti. 'A small pot,' says Buddhaghosa, 'in which special titbits are put aside, and kept.'
2. Sāmāka, not in Childers. See M. I, 156. Gāt. II, 365, III, 144.
3. Daddula, not in Childers. See M. I, 78, 156, 188.
4. Piññaka, not in Childers. See Vin. IV, 341. The commentators here merely say: 'This is plain.'
5. Khava-dussāni pi dhāreti. The commentators give an alternative explanation : 'Clothing made of Eraka grass tied together.' Was such clothing then used to wrap dead bodies in ?

'He wears clothing made of the bark of the Tirī-taka tree[1]:—

[167] 'He wears the natural hide of a black antelope :—

"He wears a dress made of a network of strips of a black antelope's hide [2]:—

'He wears a dress made of Kusa grass fibre :—

'He wears a garment of bark :—

'He wears a garment made of small slips or slabs of wood (shingle) pieced together[3] : —

'He wears, as a garment, a blanket of human hair[4]:—

'He wears, as a garment, a blanket made of horses' tails[5]:—

'He wears, as a garment, a blanket made of the feathers of owls : —

'He is a "plucker-out-of-hair-and-beard," addicted to the practice of plucking out both hair and beard :—

'He is a "stander-up," rejecting the use of a seat:—

'He is a "croucher-down-on-the-heels," addicted to exerting himself when crouching down on his heels[6]:—

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1. 'Tirītāni pi dhāreti. This custom is referred to at Mariā Vagga VIII, 29, as having been there followed by ascetics. The use of such garments is there forbidden to the Bhikkhus.
2. Aginakkhipam pi dhāreti. Buddhaghosa gives here an explanation different from that given by him on Vin. III, 34 (quoted 'Vinaya Texts,' II, 247), where the word also occurs. The Puggala Paññatti gives both explanations as possible. Khipa at A. I, 33 means some sort of net. Aginakkhipa is referred to at S. I, 117 as the characteristic dress of an old Brahman.
3. Phalaka-kīram pi dhāreti. See Mahā Vagga VIII, 28. 2; Kulla Vagga V, 29. 3.
4. So of Agita of the garment of hair, above, p. 73. Both commentators say the hair is human hair.
5. Vāla-kambalam pi dhāreti. So the commentators here. The alternative rendering given by us at 'Vinaya Texts,' II, 247, 'skin of a wild beast,' should be corrected accordingly. That would be vāla, and all the passages where our word occurs read vāla. Comp. A. I, 240.
6. Ukkutikappadhāna. Compare Drip. 141, 2 = Divy. 339. The commentator says he progressed in this posture by a series of hops.

'He is a "bed-of-thorns-man," putting iron spikes or natural thorns under the skin on which he sleeps[1]:—

'He uses a plank bed :—

'He sleeps on the bare ground[2]:—

'He sleeps always on one side :—

'He is a "dust-and-dirt-wearer," (smearing his body with oil he stands where dust clouds blow, and lets the dust adhere to his body):—

'He lives and sleeps in the open air[3]:—

'Whatsoever seat is offered to him, that he accepts (without being offended at its being not dignified enough) :—

'He is a "filth-eater," addicted to the practice of feeding on the four kinds of filth (cow-dung, cow s urine, ashes, and clay)[4]:—

'He is a "non-drinker." addicted to the practice of never drinking cold water (lest he should injure the souls in it) [5]:—

'He is an "evening-third-man," addicted to the practice of going down into water thrice a day (to wash away his sins).

15. 'Acelako ce pi Kassapa hoti muttâcāro hatthâpalekhano . . . pe . . . iti evarūpaṃ addha-māsikam pi pariyāyabhatta-bhojanânuyogam anuyutto viharati, tassa câyaṃ sīla-sampadā citta-sampadā paññā-sampadā abhā-vitā hoti

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The posture is impossible to Europeans, who, if they crouch down on their heels, cannot keep their balance when the heels touch the ground. But natives of India will sit so for hours without fatigue.

1. Both commentators add : 'or stands, or walks up and down.'
2. Thandila-seyyam pi kappeti. The Burmese MSS. and Buddhaghosa, but not the Siamese edition, read tandila. So does my MS. at Dhp. 141. The Puggala omits the word. S. IV, 118, and Mil. 351 have the *th.*
3. Abbhokāsiko *ka* hoti. There is no comment on this. But compare Gāt. IV, 8; Mil. 342.
4. Vekatiko. So of an Āgivaka at Gāt. I, 390, and compare 'Vinaya Texts,' II, 59. My rendering of the word at Mil. 259 ought, I think, to be corrected accordingly. But why was not this entered among the foods above, where one of them was already mentioned ? It looks like an afterthought, or a gloss.
5. Apānako. Compare my Milinda II, 85 foil, on this curious belief.

asacchikata, atha kho so ārakā vā[1] sāmaññā, ārakā va brahmaññā. Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ[2] metta-cittaṃ bhāveti, āsavānañ ca[3] khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi. Sāka-bhakkho ce pi Kassapa hoti, sāmāka-bhakkho ce pi Kassapa hoti, nīvāra-bhakkho . . . pe . . . vana-mūla-phalâhāro yāpeti pavatta-phala-bhojī, tassa câyaṃ sīla-sampadā citta-sampadā-sampadā abhāvitā hoti asacchikatā, atha kho so ārakā va sāmaññā ārakā va brahmaññā. Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi. Sānāni ce pi Kassapa dhāreti, masānāni pi dhāreti . . . pe . . . sāya-tatiyakam pi udak-orohanânuyogam anuyutto viharati, tassa câyaṃ sīla-sampadā citta-sampadā pañña-sampada abhavita hoti asacchikatā, atha kho so ārakā va sāmaññā ārakā va brahmaññā. Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittam bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Sannaṇo iti pi Brāhmaṇo iti pîti.'

15. 'If a man, O Kassapa, should go naked, and be of loose habits, and lick his hands clean with his tongue, and do and be all those other things you gave in detail, down to his being addicted to the practice of taking food, according to rule, at regular intervals up to even half a month—if he does all this, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from Samanaship, far from Brāhmanaship. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that

1. S^{cmt} ca . . . ca (*thrice*).
2. BB abyāpajjaṃ (*thrice*).
3. SS *omit* ca, *thrice.*

knows no anger, that knows no illwill—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samana, is called a Brahmawa [1]!

'And if a man, O Kassapa, feed on potherbs, on wild rice, on Nivāra seeds, or on any of those other things you gave in detail down to fruits that have fallen of themselves, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from Samanaship, far from Brāhmanaship. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no ill-will—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samana, is called a Brāhmana !

'And if a man, O Kassapa, wear coarse hempen cloth, or carry out all or any of those other practices you gave in detail down to bathing in water three times a day, and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from

1. That is, of course, a true recluse, an actual Arahat. Throughout these sections Gotama is purposely at cross purposes with his questioner. Kassapa uses the word Brāhmana in his own sense; that is, not in the ordinary sense, but of the ideal *religirux*. Gotama, in his answer, keeps the word; but he means something quite different, he means an Arahat. On the persistent way in which the Pitaka texts try to put this new meaning into the word, see above, in the Introduction to the Kūtadanta.

Samara-ship, far from Brāhmanaship. But from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no illwill—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samana, is called a Brāhmana !'

16. Evaṃ vutte acelo Kassapo Bhagavantaṃ etad avoca: 'Dukkaraṃ bho Gotama sāmaññaṃ, dukkaraṃ brahmaññan ti.'

'Pakati[1] kho esā Kassapa lokasmiṃ "Dukkaraṃ sāmaññaṃ dukkaraṃ brahmaññan" ti. Acelako ce pi Kassapa hoti, muttâcāro hatthâpalekhano . . . pe . . . iti evarū pam addhamāsikam pi pariyāya-bhatta-bhojanânuyogam anuyutto viharati, imāya ca Kassapa mattāya iminā ca tapo-pakkamena sāmaññaṃ vā abhavissa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, n'etam abhavissa kallaṃ vaca-nāya "Dukkaraṃ sāmaññaṃ dukkaraṃ brahmaññan ti." Sakkā ca pan' etaṃ bhavisa kātuṃ gahapatinā va gahapati-puttena vā antamaso kumbha-dāsiyā pi : "Handâhaṃ acelako honri muttâcā ro hatthâpalekhano . . . pe . . . iti evarūpaṃ addha-māsikam pi pariyāya-bhatta-bhojanâ nuyogam anuyutto viharāmîti." Yasmā ca kho kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena samaññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya "Kukkaraṃ sāmaññaṃ dukkaraṃ brahmaññ ti." Yoto kho Kassapa bhikkhu averaṃ avyāpajjaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāpajjhaṃ metta-cittaṃ paññā-vimuttiṃ ditthe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi. Sāka-bhakkho ce pi Kassapa hoti, sāmāka-

1. S[d] pakatikā; S[cmt] kacci nu (*see* § 17).

bhakkho . . . pe . . . vana-mūla-phalâhāro yāpeti pavatta-phala-bhojī, imāya ca Kassapa mattāya iminā ca tapo-pakkamena sāmaññaṃ vāabhavissa brahmaññaṃ vā dukkaraṃ sdkkaram, n'etaṃ abhavissa kallaṃ vacanāya "Dkkaraṃ sāmaññaṃ dkkaraṃ brahmaññan ti." Sakkā ca pan' etaṃ abhavissa kātuṃ gaha-patinā vā gahapati-puttena vā antamaso kumbha-dāsiyā pi: "Handâhaṃ sāka-bhakkho vā homi sāmāka-bhakkho . . . pe . . . vana-mūla-phalâhāro yāpemi pavatta-phalabhojī ti." Yasmā ca kho Kassapa aññat' eva imāya mattāya aññatra iminā tapo-pakkamena sāmaññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya "Dukkaraṃ sāmāññaṃ dukkaraṃ brah-maññan ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi.

Sānāni ce pi Kassapa dhāreti, masānāni pi dhāreti . . . pe . . . sāya-tatiyakam pi udakorohanânuyogam anuyutto viharati, imāya ca Kassapa mattāya iminā tapo-pakka-mena sāmaññaṃ vā abhavissa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, n'etaṃ abhavissa kallaṃ vacanāya "Dukkaraṃ sāmaññaṃ dukkaraṃ brahmaññam ti." Sakkā ca pan' etaṃ abhavissa kātuṃ gahapatinā vā gahapati-puttena vā antamaso kumbha-dasiyā pi : "Handâhaṃ sānāni pi dhāremi, masānāni pi dhāremi. . . pe . . . sāya-tatiya-kam pi udakorohanânuyogam anuyogo viharamîti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena sāmaññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ,tasmā etaṃkallaṃ vacanāya "Dukkaraṃ sāmaññaṃ, dukkaraṃ brahmaññ ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjahaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vamuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pîti.'

16. And when he had thus spoken, Kassapa, the naked

ascetic, said to the Blessed One: 'How hard then, Gotama, must Samanaship be to gain, how hard must Brānmanaship be !'

'That, Kassapa, is a common saying in the world that the life of a Samara and of a Brāhmana is hard to lead. But if the hardness, the very great hardness, of that life depended merely on this ascetism, on the carrying out of any or all of those practices you have detailed, then it would not be fitting to say that the life of the Samana, of the Brāhmana, was hard to lead. It would be quite possible for a householder, or for the son of a householder, or for any one, down to the slave girl who carries the water-jar, to say : "Let me now go naked, let me become of low habits," and so on through all the items of those three lists of yours. But since, Kassapa, quite apart from these matters, quite apart from all kinds of penance, the life is hard, very hard to lead ; therefore is it that it is fitting to say: "How hard must Samanaship be to gain, how hard must Brāhmanaship be!" For from the time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no illwill— from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, in that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samana, is called a Brāh-mana[1] !'

17. Evaṃ vutte acelo Kassapo Bhagavantaṃ etad avoca: 'Dujjāno bho Gotama samaṇo, dujjāno brāhmaṇo ti.'

'Pakati kho esā Kassapa lokasmiṃ " Dujjāno samaṇo, dujjano brāhmaṇo ti." Acclaho ce pi Kassapa hoti, muttācāro hatthâpalekhano . . . pe . . . iti evarūpaṃ addha māsikam pi pariyāya-bhatta-bhojanânuyogam anuyutto viharati, imāya ca Kassapa mattāya iminā tapo-pakkamena samaṇo vā dujjāno sudujjāno, n' etaṃ abhavissa kallaṃ vacanāya

1. This paragraph, like the last and like the next, is, in the Pāli, broken up into three sections, one for each of the three lists of penances.

"Dujjāno samaṇo, dujjano brāhmaṇo ti." Sakkā ca pan' eso abhavissa ñātuṃ[1] gahapatinā vā gahapati-puttena vā antamaso kumbha-dāsiyā pi: "ayaṃ acclako[2] muttâcāro hatthâ palekhano . . . pe . . . iti evarupaṃ adda-māsikam pi pariyāya-bhatta-bhojanânuyogam anuyutto viharatîti." Yasmā ka kho Kassapa aññat' eva imāya mattāya aññatra iminā tapo-pakkamena samaṇ vā hoti brāmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya " Dujjāno samaṇo, dujjāno brāhmaṇo ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapabhikkhusamaṇo iti pi Brāhmaṇo iti pi. Sāka-bhakkho ce pi Kassapa hoti, sāmāka-bhakkho . . . pe . . . vana-mūla-phalâhāro yāpeti pavatta-phala-bhojī, imāya ca Kassapa mattāya iminā tapo-pakkamena samaṇo vā abhavissa brāhmaṇo vā dujjānosudujjāno, n' etaṃ abhavissa brāhmaṇo vā dujjāno sudujjāno, n' etaṃ abhavissa kallaṃ vacanāya "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Sakkā ca pan' eso abhavissa ñātuṃ gahapatinā vā gahapati-puttena vā antamaso kumbha-dasiyā pi, "ayaṃ sāka-bhakko sāmāka-bhakko . . . pe . . . vana-mūla-phalâhāro yāpeti pavatta-phala-bhojī ti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññātra iminā tapo-pakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Yato kho Kassapa bhikkhu averaṃ avyāpajjhaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anāsavam ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchi-katvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāhmaṇo iti pi. Sānāni ce pi Kassapa dhāreti, masānāni pi dhāreti . . . pe . . . sāya tatiyakam pi udakorohanânuyogam anuyutto viharati, imāya ca Kassapa mattāya iminā tapo-pakkamena samaṇo

1. SS kātuṃ.
2. BB *add* hoti.

vā brāhmaṇo vā abhavissa[1] dujjāno sudujjāno, n' etaṃ abhavissa kallaṃ vacanāya "Dujjāno samaṇo dujjāno brāhmaṇo ti." Sakkā ca[2] pan' eso abhavissa ñātuṃ gahapatinā vā gahapati-puttena vā antamaso kumbha-dāsiyā pi: "Ayaṃ sānāni pi dhāreti masānāni pi dhāreti . . . pe . . . sāya-tatiyakam pi udakorohanânu-yogam anuyutto viharatîti." Yasmā ca kho Kassapa aññatr' eva imāya mattāya aññatra iminā tapo-pakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṃ kallaṃ vacanāya "Dujjāno samaṇo, dujjāno brāhmaṇo ti." Yato kho Kassapa bhikkhu averaṃ avyā-pajjhaṃ metta-cittaṃ bhāveti, āsavānañ ca khayā anā-savaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccati Kassapa bhikkhu Samaṇo iti pi Brāmaṇo it pîti.'

17. And when he had thus spoken, Kassapa, the naked ascetic, said to the Blessed One : ' Hard is it, Gotama, to know when a man is a Samana, hard to know when a man is a Brāhmana!'

'That, Kassapa, is a common saying in the world that it is hard to know a Samana, hard to know a Brāhmana. But if being a Samana, if being a Brāhmana, depended merely on this asceticism, on the carrying out of any or each of those practices you have detailed, then it would not be fitting to say that a Samana is hard to recognise, a Brāhmana is hard to recognise. It would be quite possible for a householder, or for the son of a householder, or for any one down to the slave girl who carries the water-jar, to know: "This man goes naked, or is of loose habits, or licks his fingers with his tongue," and so on through all the items of those three lists of yours. But since, Kassapa, quite apart from these matters, quite apart from all kinds of penance, it is hard to recognise a Samaıa, hard to recognise a Brahmawa, therefore is it fitting to say : "Hard is it to know when a man is a Samana, to know when a man is a Brāhmana!" For from the

1. BB Samaṇo vā abhavissa Brahmaṇo vā.
2. *All MSS. omit here.*

time, O Kassapa, when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no illwill—from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance), he dwells in that emancipation of heart, in that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know—from that time, O Kassapa, is it that the Bhikkhu is called a Samana, is called a Brāhmana!'

18. Evaṃ vutte acelo Kassapo Bhagavantaṃ etad avoca: "Katamā pana sā bho Gotama sīla-sampadā, katamā citta-sampadā, katamā paññā-sampadā ti ?'

'Idha Kassapa Tathāgato loke uppajjati arahaṃ sammā-sambuddho . . . pe[1] . . . bhaya-dassāvī, samādāya sikkhati sikkhā-padesu, kāyakamma-cacīkammena samannāgato kusalena, parisuddhâjīvo sīla-sampanno, indriyesu gutta-dvāro, sati-sampajaññena samannāgato, santuṭṭho.

'Kathañ ca Kassapa bhikkhu sīla-sampanno hoti ? Idha Kassapa bhikkhu pāṇâtipataṃ pahāya pāṇâtipātā paṭi virato hoti, nihita-daṇḍo, nihita-satto lajjī dayâpanno sabbapāṇa-bhūta-hitânukampī viharati. Idam pi 'ssa hoti sīla-sampadāya yathā Sāmañña-phale[2] evaṃ vitthāretabbaṃ . . . 'Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā, te eva-rūpāya tiracchāna-vijjāya micchā-jīvena jīvikaṃ kappenti, sey-yathîdaṃsanti-kammaṃ paṇidhi-kammaṃ . . . pe[3] . . . osadhīnaṃ paṭimokkho iti vā iti evaīpāya tiracchāna vijjāya micchā-jīvā paṭivirato hoti. Idam assa hoti sīla sampadāya.

'Sa kho so Kssapa bhikkhu evaṃ sīla-sampanno na kuuutoci bhayaṃ samanpassati, yad idam sila-saṃvarato. Seyyathâ pi Kassapa rājā khattiyo mddhâvasitto nihita-paccamitto na kutoci bhayaṃ samanupassati, yed idaṃ

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1. D. ii. 40-42
2. D. ii. 43-61
3. D. ii. 62

paccatthikato,[1] evam eva kho Kassapa bhikkhu evaṃ sīla-sampanno na kutoci bhayaṃ samanupassati, yed idaṃ sīla-saṃvarato. So iminā ariyena sīla-kkhandhena samannāgato ajjhattaṃ anavajja-sukhaṃ paṭisaṃvedeti. Evaṃ kho Kassapa bhikkhu sīla-sampanno hoti. Ayaṃ kho sā[2] Kassapa sīla-sampadā.

18. And when he had thus spoken, Kassapa, the naked ascetic, said to the Blessed One : 'What then, Gotama, is that blissful attainment in conduct, in heart, and in mind ?'

[The answer is all the paragraphs in the Sāmañña-phala translated above, and here divided as follows :—

Under Conduct (Sīla).

1. The paragraphs on the appearance of a Buddha, the conversion of a layman, his entry into the Order (§§ 40-42 above, pp. 78-79).

2. The Sīlas, as in the Brahma-gāla, §§ 8-27. See above, pp. 57, 58.

3. The paragraph on Confidence (§ 63 above, P. 79).

Under the heart (Kitta).

4. The paragraph on 'Guarded is the door of his senses' (§ 64 above, pp. 79, 80).

5. The paragraph on 'Mindful and Self-possessed' (§ 65 above, pp. 80, 81).

6. The paragraph on Simplicity of Life, being content with little (§ 66 above, p. 81).

7. The paragraphs on Emancipation from the Five Hindrances—covetoushess, ill-temper, laziness, worry, and perplexity (§§ 67-74 above, pp. 82-84).

8. The paragraph on the Joy and Peace, that, as a result of this emancipation, fills his whole being (§ 75 above, p. 84).

9. The paragraphs on the Four Ecstasies (Ghānas,—§§ 75-82 above, pp. 84-86).

Under Intelligence (Paññā).

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1. BB paccattikato (*and so at* D. ii. 63)
2. BB *omit.*

10. The paragraphs on the Insight arising from Knowledge (Ñāna-dassana,—§§ 83, 84 above, pp. 86, 87.)

11. The paragraphs on the power of projecting mental images (§§ 85, 86 above, p. 87).

12. The paragraphs on the five modes of special intuition (abhiññā):—

The practice of Iddhi, Hearing heavenly sounds, Knowledge of other people's thoughts, Knowledge of one's own previous births, Knowledge of other people's previous births.

13. The realisation of the Four Noble Truths, the destruction of the Intoxications, and the attainment of Arahatship.]

'And there is no other state of blissful attainment in conduct and heart and mind which is, Kassapa, higher and sweeter than this[1].

19. [2] **'Kathañ ca Kassapa bhikkh indriyesu gutta-dvāro hoti ? IdhaKassapa bhikkh cakkhunā rūpaṃ disvāna nimittaggāhī hoti . . . pe[3] . . . manindriyaṃ asaṃvutaṃ viharantaṃ abhijjahā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati rakkhati manindriyaṃ, manindriyaṃ saṃvaraṃ āpajjati. So iminā ariyena indriya-saṃvarena samannāgato ajjhattaṃ avyā-seka-sukhaṃ paṭisaṃvedeti. Evaṃ kho Kassapa bhikkhu indriyesu gutta dvaro hoti . . . pe[4] . . . tass' ime pañca nīvaraṇe pahīne attani samanupassato pamojjaṃ jāyati, pamuditassa pīti jayati, pīti-manassa kāyo passambhati, passaddha-kāyo sukhaṃ vedehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ pīti-sukham paṭhaṃa-jjḥānaṃ pasampajja viharati. So imam eva kāyaṃ vivekajena pīti sukhena abhisandeti parisandeti paripūreti parippharati, nâssa kiñci**

1. 'And by this,' says Buddhaghosa, 'he means Arahatship. For the doctrine of the Exalted One has Arahatship as its end."
2. BB pa . . . paṭhamaṃ jhānaṃ upasampajja viharati . . . pa . . . idam assa hoti citta-sampadāya . . . pa . . . dutiyaṃ jhānaṃ.
3. D. ii. 64.
4. D. ii. 64-75.

sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti. Seyyatthâ pi Kassapa dakkho nahāniya-cunnāni ākiritvā, udakena paripphosakaṃ parip-phosakaṃ sanneyya, sā h' assa nahāniya-piṇḍi snehânugatā sneha-paretā santara-bāhirā phuṭā snehena, na ca paggharaṇī—evam eva kho Kassapa bhikkhu imam eva kāyaṃ vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nâssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti. Idam pi 'ssa hoti citta-sampadāya.

'Puna ca paraṃ Kassapa bhikkhu vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiya-jjhānaṃ . . . pe[1]. . . tatiyajjhānaṃ . . . pe[2] . . . catutthajjhānaṃ upasampajja viharati . . . pe[3]. . . Idam pi ssa hoti citta-sampadāya. Ayaṃ kho sā Kassapa citta-sampadā'

20. 'So evaṃ samāhite citte[4] parisuddhe pariyodāte anaṅgane vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejja-ppatte ñāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti : "Ayaṃ kho me kāyo rūpī cātummahābhūtiko mātā-pettika-sambhavo odāta-kummā-sûpacayo aniccucchādana-parimaddana bhedana-viddhaṅsana-dhammo, idañca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhan ti."

'Seyyathâ pi Kassapa maṇi veluriyo subho jātimā aṭṭhaṅso sparikammo-kato accho vippasanno sabbâkāra-sampanno, tatr' idaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu-suttaṃ vā ti. Evam eva kho Kassapa bhikkhu evaṃ samāhite citte parisuddhe pariyodāta anaṅgane vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejja-ppatte ñāṇa-dassanāya cittaṃ abhinīharati

1. D. ii. 77-79.
2. D. ii. 79-81.
3. D. ii. 81, 82.
4. BB . . . pa . . . abhinīharati abhininnāmeti . . . pa . . . idam assa hoti paññā-sanoadāya.

abhininnāmeti. So evaṃ pajānāti: "Ayaṃ kho me kāyo rūpī cātummahābhūtiko mātā-pettika-sambhavo odāta-kummāsû-pacayo aniccucchādana-parimaddana-bhedana-viddhaṅsana-dhammo, idañ ca pana me viññānaṃ ettha sitaṃ ettha paṭibaddhan ti." Idam pi 'ssa hoti paññā-sampadāya. . . pe[1]. . . "nâparaṃ itthattāyâti" pajānāti. Idam pi 'ssa hoti paññā-sampadāya. Ayaṃ kho sā Kassapa pañña-sampada.

Imāya ca Kassapa sīla-sampadāya citta-sampadāya paññā sampadāya aññā sīla-sampadā citta-sampadā paññā-sampadā uttarītarā vā paṇītatarā vā n' atthi.

21. 'Santi Kassapa eke samaṇa-brāhmaṇā sīla-vādā. Te aneka-pariyāyena sīlassa vaṇṇaṃ bhāsanti. Yāvatā Kassapa ariyam paramaṃ sīlaṃ, nâhaṃ tattha attano sama-samaṃ samanupassāmi kuto bhīyyo.[2] Atha khe[3] aham eva tattha bhīyyo yadidaṃ adhisīlaṃ.

'Santi Kassapa eke samaṇa-brāhmaṇā tapo-jigucchā-vādā. Te ancka-pariyāyena tapo-jigucchāya vaṇṇaṃ bhāsanti. Yāvatā Kassapa ariyā paramā tapo-jigucchā nâhaṃ tattha attano sama-samaṃ samanupassāmi kuto bhīyyo. Atha kho aham eva tattha bhīyyo yadidaṃ adhijegucchaṃ.

'Santi Kassapa eke samaṇa-brāhmaṇā paññā-vādā. Te aneka-pariyāyena paññāya vaṇṇaṃ bhāsanti. Yāvatā Kassapa ariyā paramā paññā, nâhaṃ tattha attano samasamaṃ samanûpassāmi kuto bhīyyo. Atha kho aham eva tattha bhīyyo yadidam adhipaññā.[4]

'Santi Kassapa eke samaṇa-brāhmaṇā vimutti-vādā. Te aneka-pariyāyena vimuttiyā vaṇṇaṃ bhāsanti. Yāvatā Kassapa ariyā paramā vimutti, nâhaṃ tattha attano sama-samaṃ samanupassāmi kuto bhīyyo. Atha kho aham eva tattha bhīyyo yadidaṃ adhimutti.

21. 'Now there are some recluses and Brahmans, Kassapa, who lay emphasis on conduct. They speak, in various ways, in

1. D. ii. 8-98.
2. BB bhiyyo, *and below.*
3. SS *omit* atha kho, *but all give it below.*
4. SS paññaya ; BB paññaṃ.

praise of morality. But so far as regards the really noble, the highest conduct, I am aware of no one who is equal to myself, much less superior. And it is I who have gone the furthest therein; that is, in the highest conduct (of the Path).

'There are some recluses and Brahmans, Kassapa, who lay emphasis on self-mortification, and scrupulous care of others. They speak in various ways in praise of self-torture and of austere scrupulousness. But so far as regards the really noblest, the highest sort of self-mortification and scrupulous regard for others, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein ; that is, in the highest sort of scrupulous regard for others[1].

"There are some recluses and Brahmans, Kassapa, who lay emphasis on intelligence. They speak, in various ways, in praise of intelligence. But so far as regards the really noblest, the highest intelligence, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein ; that is, in the highest Wisdom[2] (of the Path).

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1. At Aṅguttara II, 200 (compare M.I, 240-242) it is said that those addicted to tapo-gigukkhā are incapable of Arahatship. Gotama must either, therefore, be here referring to his years of penance before he attained Nirvāna under the Tree of Wisdom; or he must be putting a new meaning into the expression, and taking 'the higher scrupulousness' in the sense of the self-control of the Path. Probably both are implied.

   Gigukkhā is translated by Childers as 'disgust, loathing,' following the Sanskrit dictionaries. The example of it given at M. I, 78 is 'being so mindful, in going out or coming in, that pity is stirred up in one even towards a drop of water, to the effect that: "may I not bring injury on the minute creatures therein." ' It comes therefore to very nearly the same thing as ahimsā.
2. Adhipaññā. From Aṅguttara II, 93 it is clear that this is the wisdom of the higher stages only of the Path, not of Arahatship. For the man who has adhipaññā has then to strive on till he attains to Arahatship. Puggala Paññatti IV, 26 is not really inconsistent with this.

'There are some recluses and Brahmans, Kassapa, who lay emphasis on emancipation. They speak, in various ways, in praise of emancipation. But so far as regards the really noblest, the highest emancipation, I am aware of no one else who is equal to myself, much less superior. And it is I who have gone the furthest therein ; that is, in the most complete emancipation (of the Path).

22. 'Ṭhānaṃ kho pan' etaṃ Kassapa vijjati yaṃ añña-titthiyā[1] paribbājakā evaṃ vadeyyuṃ : "Sīha-nādaṃ kho samaṇo Gotamo nadati, tañ ca kho suññâgāre nadati no parisāsûti." Te "Mā h' evan" ti assu[2] vacanīyā. "Sīha-nādañ ca Samaṇo Gotamo nadati, parisāsu ca nadatîti," evam assu Kassapa vacanīyā. Ṭhānaṃ kho pan' etaṃ Kassapa vijjati yam añña-titthiyā paribbājakā evaṃ vadey-yuṃ: "Sīha-nādañ ca Samaṇo Gotamo nadati, parisāsu ca nadati—. . . pe . . . "na ca kho naṃ pañhaṃ pucchanti . . . pañhañ ca naṃ pucchanti,—. . . pe . . . "na ca kho pan' etaṃ pañhaṃ puṭṭho vyākaroti". . . "Pañhañ ca nesaṃ puṭṭo vyākaroti"— . . . pe . . . "na ca kho pañhassa veyyākaraṇena cittaṃ ārādheti" . . . "pañhassa ca veyyākaraṇena cittaṃ ārādheti" . . . "pañhassa ca veyyākaraṇena cittaṃ ārādheti"—. . . pe . . . "na ca kho sotabbaṃ assa maññanti". . . "Sotabbaṃ c' assa maññanti"— . . . pe . . . "na ca kho sutvā pasīdanti" . . . "sutvā c' assa pasīdanti"—. . . pe . . . na ca kho pasannā pasannâkāraṃ karonti" . . . "pasannā pasan nâkārañ ca karonti"— . . . pe . . . "na ca kho tathat-tāya paṭipajjanti" . . .tathattāya ca paṭipajjanti"— . . . pe . . . "na ca kho paṭipannā ārādhentîti."[3] Te "Mā h' evan" ti 'ssu vacaniyā "Sīha-nādañ ca Samaṇo Gotamo nadati, parisāsu ca nadati, visārado ca nadati, pañhañ ca naṃ pucchanti, pañ ca nesaṃ puṭṭho vyākaroti, pañhassa veyyākaraṇena cittaṃ ārādheti, sotabbañ c' assa[4] maññanti, sutvā ca pasīdanti, pasannā ca

1. S[t] *adds* riyo.
2. BB 'ssu.
3. *All the MSS. are very confused throughout this intrieate passage in which they omit all the spaces and* pe's.
4. BB ca (*omitting* assa), *both here and above.*

pasannâkāraṃ[1] karonti, tathattāya ca paṭipajjanti, pati-pannā ca ārādhentîti," evam assu Kassapa vacanīyā.

22. 'Now it may well be, Kassapa, that the recluses of adverse schools may say: "The Samana Gotama utters forth a lion's roar ; but it is in solitude that he roars, not where men are assembled." Then should they be answered : "Say not so. The Samana Gotama utters his lion's roar, and that too in the assemblies where men congregate."

'And it may well be, Kassapa, that the recluses of adverse schools should thus, in succession, raise each of the following objections :—

"But it is not in full confidence that he roars:—

"But men put no questions to him :—

"But even when questioned, he cannot answer :—

"But even when he answers, he gives no satisfaction by his exposition of the problem put:—

"But men do not hold his opinion worthy to be listened to:—

"But even when, men listen to his word, they experience no conviction therefrom :—

"But even when convinced, men give no outward sign of their faith :—

"But even when they give such outward sign, they arrive not at the truth :—

"But even when they arrive at the truth they cannot carry it out:"—

'Then in each such case, Kassapa, they should be answered as before, until the answer runs:—" Say not so. For the Samana Gotama both utters forth his lion's roar, and that too in assemblies where men congregate, and in full confidence in the justice of his claim, and men put their questions to him on that, and on being questioned he expounds the problem put, and by his exposition thereof satisfaction arises in their hearts, and they hold it worthy to listen to his word, and in listening to it they

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1. BB *for* p. c. p. k. *hare* (*here and above*) pasannâkārañ ca karonti.

experience conviction, and being convinced they give outward signs thereof, and they penetrate even to the truth, and having grasped it they are able also to carry the truth out!

23. 'Ekam idâhaṃ Kassapa samayaṃ Rājagahe viharāmi Gijjha-kūṭe pabbate. Tatra maṃ aññataro tapasa[1]-brah-macārī Nigrodho nāma adhijegucche pañhaṃ puchhi,[2] Tassâhaṃ adhijegucche pañhaṃ puṭṭho vyākāsiṃ. Vyākate sa pana me attamano ahosi, paraṃ viya mattāyâti.'

'Ko hi bhante Bhagavato dhammaṃ sutvā na attamano assa paraṃ[3] viya mattāya ? Aham pi[4] bhanto Bhagavato dhammaṃ sutvā attamano paraṃ bhante, Seyyathā pi bhante nikkujjitaṃ vā ikkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāro vā tela-paj-jotaṃ dhareyya: "Cakkhumanto rūpāni dakkhiutīti,"[5]

ovam ovaṃ[6] Bhagavata anoka pariyāyena dhanmo pakā-sito. Esâhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhu-saṃghañ ca. Labheyyâhaṃ bhante Bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan ti.'

23. 'I was staying once, Kassapa, at Rāgagaha, on the hill called the Vulture's Peak. And there a follower of the same mode of life as yours, by name [176] Nigrodha, asked me a question about the higher forms of austere scrupulousness of life. And having been thus questioned I expounded the problem put. And when I had thus answered what he asked, he was well pleased, as if with a great joy[7].'

'And who, Sir, on hearing the doctrine of the Exalted One, would not be well pleased, as if with a great joy. I also, who have

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1. S[cmt] tesa; S[d] cesa ; Sum. sa.
2. BB apucchi. (*The whole dialogue is given in* D. xxv. *See also* Sum. 45).
3. SS na attamano aparam.
4. BB *add* hi.
5. BB dakkhanti.
6. BB eva.
7. The whole conversation will be translated below. It forms the subject of the Udumbarika Sīhanâda Suttanta, No. 25 in the Dīgha.

now heard the doctrine of the Exalted One, am thus well pleased, even as if with a great joy. Most excellent, Lord, are the words of thy mouth, most excellent, just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes could see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the Exalted One. And I, even I, betake myself as my guide to the Exalted One, and to the Doctrine, and to the Brotherhood. I would fain, Lord, renounce the world under the Exalted One ; I would fain be admitted to his Order.'

24. 'Yo[1] kho Kassapa añña-titthiya-pubbo[2] imasmiṃ dhamma-vinaye[3] ākaṅkhati pabbajaṃ[3] ākaṅkhati upasampadaṃ so cattāro māse parivasati, catunnaṃ māsānaṃ accayena āraddha-citta[4] bhikkhū pabbājenti upasampādenti bhikkhu-bhāvāya. Api ca m' ettha puggala-vemattatā viditā ti.'

'Sace bhante añña-titthiya-pubbā imasmiṃ dhamma-vinaye[5] ākaṅkhantā pabbajaṃ[5] ākaṅkhantā[6] upasampadaṃ cattāro māse parivasanti, catunnam māsānaṃ accayena āraddha-cittā bhikkhū pabbājenti upasampādenti bhikkhu-bhāvāya, ahaṃ vattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddha-cittā bhikkhū pabbājentu upasampādentu bhikkhu-bhāvāyâti.'

Alattha kho acelo Kassapo Bhagavato santike pabbajjaṃ alatthûpasampadaṃ[7] Acirûpasapapanno kho pan' āyasmā Kassapo eko vūpakaṭṭho appamato ātāpī pahitatto

1. SS Ye.
2. S[ct] pubbe.

3_3.S[cd] *omit.*

4. S. xii. 17. 17 *adds* parivuṭṭha-parivāsaṃ (*read* °vāsā). *M.P.S. p.* 59 *and* M. i. 391 *as here.*

5_5. SS *omit.*

6. BB ākaṅkhanti *twice.*
7. BB alatth' upa°. . . acir' upa° (*Childers, Trenckner, and Feer* alattha).

viharanto, na cirass' eva yass' atthāya kala-puttā sammad eva agārasmā anāgāriyaṃ pabbhajanti tad anuttaraṃ brahma-cariya-pariyosānaṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi: 'Khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nâparaṃ itthattayâti' abbhaññāsi. Aññataro ca kho pan' āyasmā Kassapo arahataṃ ahosîti.

24. 'Whosoever, Kassapa, having formerly been a member of another school, wishes to renounce the world and receive initiation in this doctrine and discipline, he remains in probation for four months[2]. And at the end of the four months the brethren, exalted in spirit, give him initiation, and receive him into the Order, raising him up into the state of a Bhik-khu. But nevertheless I recognise, in such cases, the distinction there may be between individuals.'

'Since, Lord, the four months' probation is the regular custom, I too, then, will remain on probation for that time. Then let the brethren, exalted in spirit, give me initiation and raise me up into the state of a Bhikkhu.'

So Kassapa, the naked ascetic, received initiation, and was admitted to membership of the Order under the Exalted One. And from immediately after his initiation the venerable Kassapa remained alone and separate, earnest, zealous, and master of himself. And e'er long he attained to that supreme goal[3] for the sake of which clansmen go forth from the household life into the homeless state : yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face. And he became sure that rebirth was at an end for him, that the higher life had been fulfilled, that everything that should be done had been accomplished, and that after this present life there would be no beyond !

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2. According to the rule laid down in Vinaya I, 69.
3. That is, Arahatship, Nirvāna.

And so the venerable Kassapa became yet another among the Arahats.

Kassapa-Sīhanāda-Suttantaṃ.[2]

Here ends the Kassapa-Sīhanāda Suttanta[1].

1. The Burmese MSS. call it the Mahā Sīhanāda Sutta, which is also the name given in the MSS. to the Twelfth Sutta in the Majjhima—called there in the text (p. 83), and in the Milinda (p. 396), the Lomahamsana Pariyāya. We have had an instance above (p. 55) of several different names being given, in the text itself, to the same Sutta. And I had already, in 1880, called attention in my 'Buddhist Birth Stories' (pp. lx, lxi) to the numerous instances in the Gātaka Book of the same Gātaka being known, in the collection itself, by different names. It is evident that the titles were considered a very secondary matter.
2. BB Mahā-Sīhanāda-Suttantaṃ niṭṭhitaṃ aṭṭhamam.

INTRODUCTION
TO THE
Poṭṭhapāda Sutta

The ninth is the Poṭṭhapāda Sutta, which contains a discussion on the mastery of trance and incidentally deals with the question of Soul. It further discusses about the infinity and eternalism of the world. When the Blessed One was the Jetavana in the ārāma of Anātha-piṇḍika, a paribbājaka named Poṭṭhapāda went to the ārāma of Mallicā with a large retinue of paribbājakas. The Master came to him and Poṭṭhapāda recceived him with due respect.

This Sutta contains a list of topics discussed by the paribbājakas or wandering teachers, which is a great historical importance as indicating the manner in which they gradually paved the way for a Science of polity in India.

In this Suttanta it is, in the first place, the gradual change of mental condition, of state of consciousness : and then, secondly, the point that personality, individuality is only a convenient expression in common use in the World and therefore made use of also by the Tathāgatā but only in such a manner that he is not led astray by its ambiguity, and by its apparent implication of some permanent entity.

ix. Poṭṭhapāda Sutta

[The Soul Theory]

1. Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Poṭṭhapādo paribbājako samayap-pavādake. tindukâcīre[1] eka-sālake[2] Mallikāya[3] ārāme pativasati mahatiyā paribbājaka-parisāya saddhiṃ timattehi[4] paribbājaka-satehi.

1. Thus have I heard. The Exalted One was once staying at Sāvatthi in Anātha Pindika's pleasaunce in the Geta Wood. Now at that time Potthapāda[5], the wandering mendicant, was dwelling at the hall put up in Queen Mallikā's Park for the discussion of systems of opinion—the hall set round with a row of Tinduka trees, and known by the name of 'The Hall[6].' And

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1. SS tiṇḍukātīre *here, but not in* Sum. *In* § 2 *only* S[d] *has* °tīro.
2. S[cdt] sālike *and so* S[t] *in* § 2.
3. *See J.* iv. 148 *foll.* Dhp. Aṭṭh. 248.
4. BB tiṅsa.
5. This, for the reasons given above at p. 195, is probably a gotta name; and, as such, a patronymic from the personal name, also Potthapāda, meaning 'born under Potthapadā (the old name for the 25th lunar asterism, afterwards called Bhadrapadā). Buddhaghosa says that as a layman he had been a wealthy man of the Brahman Vanna. If so, it is noteworthy that he addresses the Buddha, not as Gotama, but as bhante.
6. The very fact of the erection of such a place is another proof of the freedom of thought prevalent in the Eastern valley of the Ganges in the sixth century B.C. Buddhaghosa tells us that after 'The Hall' had been established, others near it had been built in honour of various famous teachers; but the group of buildings continued to be known as 'The Hall.' There Brahmans, Niganthas, Akelas,

there was with him a great following of mendicants; to wit, three hundred mendicants.

2. Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā, patta-cīvaraṃ ādāya Sāvatthiṃ piṇḍāya pāvisi. Atha kho Bhagavato etad ahosi : 'Atippago kho tāva Sāvatthiyaṃ piṇḍāya carituṃ, yan nūnâhaṃ yena samayappavādako tindukâcīro eka-sālako Mallikāya ārāmo yena Poṭṭhapādo paribbājako ten' upasaṃkameyyan ti.' Atha kho Bhagavā yena samayappavādako tindukâcīro eka-salako Mallikāya ārāmo ten' upasaṃkami.

2[1]. Now the Exalted One, who had put on his under garment in the early morning, proceeded in his robes, and with his bowl in his hand, into Sāvatthi for alms. And he thought: 'It is too early now to enter Sāvatthi for alms. Let me go to the Hall, the debating hall in the Mallikā Park, where Potthapāda is.' And he did so.

3. Tena kho pana samayena Poṭṭhapādo paribbājako mahatiyā paribbājaka-parisāya saddhiṃ nisinno hoti unnādiniyā uccāsadda-mahāsaddāya aneka-vihitaṃ tiracchāna-kathaṃ kathentiyā, seyyathîdaṃ rāja-kathaṃ cora-kathaṃ majāmatta-kathaṃ senā-kathaṃ bhyaya-kathaṃ yuddha-kathaṃ anna-kathaṃ pāna-kathaṃ vattha-kathaṃ sayana-kathaṃ mālā-kathaṃ gandha-kathaṃ ñāti-kathaṃ yāna-kathaṃ gāma-kathaṃ nigama-kathaṃ nagara-kathaṃ janapada-kathaṃ ittihi-kathaṃ[2] sūra-kathaṃ visikhā-kathaṃ kumbhaṭṭāna-kathaṃ pubba-peta-kathaṃ nānatta-kathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavâbhava-kathaṃ iti vā iti.[3]

Paribbāgakas, and other teachers met and expounded, or discussed, their views.

It is mentioned elsewhere. See M. II, 22 ; Sum. I, 32.

Mallikā was one of the queens of Pasenadi, king of Kosala. See Gāt. III, 405; IV, 437.

1. §§ 2-6 recur, nearly, at M. I, 513 ; II, 1, 2 ; S. IV, 398.
2. BB *add* purisa-kathaṃ; *as* S[d] BB *at* D.i.1. 17 (*not in* M.V. v. 6.3).
3. BB *omit* iti.

3. Now at that time Poṭṭhapāda was seated with the company of the mendicants all talking with loud voices, with shouts and tumult, all sorts of worldly talk : to wit, tales of kings, of robbers, of ministers of state; tales of war, of terrors, of battles ; talks about foods and drinks, about clothes and beds and garlands and perfumes ; talks about relationships; talks about equipages, villages, towns, cities, and countries; tales about women and heroes; gossip such as that at street corners, and places whence water is fetched ; ghost stories ; desultory chatter ; legends about the creation of the land or sea ; and speculations about existence and non-existence[1].

4. Addsā kho Poṭṭhapādo paribbājako Bhagavantaṃ dūrato va āgacchantaṃ, disvā[2] sakaṃ parisaṃ saṇṭhāpesi:[3]

'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Samaṇo Gotamo āgacchati, appasadda-kāmo kho pana[4] so āyasmā appasaddassa vaṇṇa-vādī, appeva nāma appasaddaṃ parisaṃ viditvā upasamkamitabbaṃ maññeyyâti.'

Evaṃ vutte te paribbājaka tuṇhī ahesuṃ.

4. And Potthapāda, the mendicant, caught sight of the Exalted One approaching in the distance. And at the sight of him he called the assembly to order, ṣaying : 'Be still, venerable Sirs, and make no noise. Here is the Samana Gotama coming. Now that venerable one delights in quiet, and speaks in praise of quietude. How well it were if, seeing how quiet the assembly is, he should see fit to join us !' And when he spake thus, the mendicants kept silence.

5. Atha kho Bhagavā yena Poṭṭhapādo paribbājako ten' upasaṃkami. Atha kho Poṭṭhapādo paribbājako Bhagavantaṃ etad avoca:

'Etu kho bhante Bhagavā, sāgataṃ[5] bhante Bhagavato,

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1. For notes on this list, see above, p. 14, § 17.
2. BB disvāna.
3. S[m] saṇṭhapesi.
4. BB *omit.*
5. S[d] BB svāgataṃ.

cirassaṃ kho bhante Bhagavā imaṃ pariyāyam akāsi yadidaṃ idh' āgamanāya, nisīdatu bhante Bhagavā, idam āsanaṃ paññattan ti.'

Nisīdi Bhagavā paññatte āsane. Poṭṭhapādo kho[1] paribbājako aññataraṃ nīcaṃ gahetva, ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Poṭṭhapādaṃ paribbājakaṃ Bhagavā etad avoca :

'Kāya nu 'ttha Poṭṭhapāda etarahi kathāya sannisinnā, kā ca pana vo antarā kathā vippakatā ti ?'

5. Now the Exalted One came on to where Potthapāda, the mendicant was. And the latter said to him :

'May the Exalted One come near. We bid him welcome. It is long since the Exalted One took the departure [2] of coming our way. Let him take a seat. Here is a place spread ready.'

And the Exalted One sat down. And Potthapāda, the mendicant, brought a low stool, and sat down beside him. And to him thus seated the Exalted One said :

'What was the subject, Potthapāda, that you were seated here together to discuss ; and what was the talk among you that has been interrupted ?

6. Evaṃ vutte Poṭṭhapādo paribbājako Bhagavantaṃ etad avoca :

'Tiṭṭhat' esā bhante kathā yāya mayaṃ etarahi kathāya sannisinnā, n'esā[3] bhante kathā Bhagavato dullabhā bhavissati pacchā pi savanāya. Purimāni bhante divasāni purimatarāni nānā-titthiyānaṃ samaṇa-brahmaṇānaṃ kutūhala[4]-sālāya sannisinnānaṃ sannipatitānaṃ abhisaññā-nirodhe kathā udapādi : "Kathan nu kho bho abhisaññānirodho hotîti ?" Tatr' ekacce evam āhaṃsu : "Ahetuapaccayā parisassa saññā uppajjanti pi nirujjhanti pi. Yasmiṃ samaye uppajjanti saññī tasmiṃ samaye hotî, yasmiṃ samaye nirujjhanti, asaññī

1. BB pi kho.
2. Idhāgamanāya pariyāyam akāsi. So M. I, 252, 326, 481, 514, etc. Perhaps 'since you made this change in your regular habits.'
3. SS n'esâhaṃ.
4. BB kotuhala.

tasmiṃ samaye hotîti." Itth' eke abhisaññā-nirodhaṃ paññāpenti. Tam añño evam āha : "Na kho nam' etaṃ bho[1] evaṃ bhavissati. Saññā hi bho purisassa attā, sā ca kho upeti pi apeti pi. Yasmiṃ samaye upeti saññī tasmiṃ samaye hoti, yasmim samaye apeti asaññī tasmiṃ samaye hotîti." Itth' eke abhisaññā-nirodhaṃ paññāpenti. Tam añño evam āha : "Na kho nām' etaṃ bho evaṃ bhavissati. Santi hi bho samaṇa-brahmaṇā mahiddhikā mahânubhāvā. Te imassa purisassa saññaṃ upakaḍḍhanti pi. Yasmiṃ samaye upakaḍḍhanti asaññī tasmiṃ samaye hotīti." Itth' eke abhisaññā nirodhaṃ paññāpenti. Tam añño evam āha : "Na kho nām' etaṃ bho evam bhavissati. Santi hi bho davatā mahiddhikā mahânubhāvā. Tā imassa purisassa saññaṃ upakaḍḍhanti pi apakaḍḍhanti pi. Yasmiṃ samaye upakaḍḍhanti saññī tasmiṃ samaye hoti, yasmiṃ samaye apakaḍḍhanti asaññī tasmiṃ samaye hotîti." Itth' eke abhisaññā-nirodhaṃ paññāpenti. Tassa mayhaṃ bhante Bhagavantaṃ yeva ārabbha sati udapādi: "Aho nūna Bhagavā bho nūna Sugato yo imesaṃ dhammānaṃ sukusalo ti."[2] Bhagavā pakataññū bhisaññā-nirodhassa. Kathan nu kho bhante abhisaññā-nirodho hotîti?'

6. And when he had thus spoken, Potthapāda said : 'Never mind, Sir, the subject we were seated together to discuss. There will be no difficulty in the Exalted One hearing afterwards about that. But long ago, Sir, on several occasions, when various teachers, Samaıas and Brahmans, had met together, and were seated in the debating hall, the talk fell on trance[3], and the question was: "How then, Sirs, is the cessation of consciousness brought about ?"

'Now on that some said thus: "Ideas come to a man without a reason and without a cause, and so also do they pass away. At the time when they spring up within him, then he becomes

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1. BB na kho pana me taṃ bho (*thrice*). *In the nezt clause* SS *omit* bho, *and in the third* S^m *omits it, and* S^dt *have* hoti.
2. SS Aho nūna bhagavā sugato yo (S^dm so) bhante kusalo. (S^m *has* imesaṃ *inscrted, as a correction, after* so.)
3. Abhisaññā-nirodho, 'the cessation of consciousness.'

conscious ; when they pass away, then he becomes unconscious." Thus did they explain the cessation of consciousness.

'On that another said : "That, Sirs, will never be so as you say. Consciousness, Sirs, is a man's soul. It is the soul that comes and goes. When the soul comes into a man then he becomes conscious, when the soul goes away out of a man then he becomes unconscious." Thus do others explain the cessation of consciousness [1].

'On that another said : "That, Sirs, will never be as you say. But there are certain Samanas and Brahmans of great power and influence. It is they who infuse consciousness into a man, and draw it away out of him. When they infuse it into him he becomes conscious, when they draw it away he becomes unconscious." Thus do others explain the cessation of consciousness[2].

'Then, Sir, the memory of the Exalted One arose in me, and I thought: "Would that the Exalted One, would that the Happy One were here, he who is so skilled in these psychical states." For the Exalted One would know how trance is brought about[3]. How, then, Sir, is there cessation of consciousness ?'

7. 'Tatra poṭṭhapāda ye te samaṇa-brāhmaṇā evam āhaṃsu: "Ahetu-appacsayā purisassa saññā uppajjanti pi nirujjhanti pîti" ādiso va tesaṃ aparaddhaṃ. Taṃ kissa hetu? Sahetū hi Poṭṭhapāda sappaccayā purisassa saññā uppajjanti

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1. Buddhaghosa explains that they came to this conclusion on the ground of such instances as that of the Rishi Migasingī, who, through love of the celestial nymph Alambusā, fell into a trance that lasted for three years. This must be a different tale from that of the Rishi Isisinga of Gātaka No. 523, whom Alambusā tries in vain to seduce. Compare Vimāna Vatthu XVIII, 11; L, 26.
2. Buddhaghosa explains that the ground for this view is the way in which sorcerers work charms (Athabbanikā athabbanam payogenti—perhaps 'Atharva priests work out an Atharva charm') which make a man appear as dead as if his head had been cut off; and then bring him back to his natural condition.
3. Saññā-nirodhassa pakataññû. So Buddhaghosa. Compare Vin. II, 199.

pi nirujjhanti pi. Sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti.[1]

'Kā ca sikkhā ?' ti Bhagavā avoca. 'Idha Poṭṭhapāda Tathāgato loke uppajjati, arahaṃ sammā-sambuddho... pe[2]**...kāya-kamma-vacī-kammena samannāgato kusa-lena parisuddhâjīvo sīla-sampanno indriyesu gutta-dvāro sati-sampajaññena samannāgato santuṭṭho. Kathañ ca Poṭṭhapāda bhikkhu sīla-sampanno hoti ? Idha Poṭṭha-pāda bhikkhu pāṇâtipataṃ pahāya pāṇâtipātā paṭivirato hoti, nihuta-daṇḍo nihita-sattho lajjī dayâpanno sabbapāṇa-bhūta-hitānukampī viharati. Idam pi 'ssa hoti sīlasmiṃ . . . pe . . . Yathā vā pan' eke bhonto samaṇa-brāhmaṇā saddhā-deyyāni bhojanāni bhuñjitvā, te evarūpāya tirac-chāna-vijjāya micchâ-jivena jīvikaṃ kappenti, seyyathîdaṃ santi-kammaṃ, paṇidhi-kammaṃ . . . pe . . . osadhīnaṃ paṭimokkho; iti vā iti evarūpāya tiracchāna-vijjāya mic-châjīvā paṭivirato hoti. Idam pi 'ssa hoti sīlasmiṃ.**

7. 'Well, as to that, Potthapāda, those Samanas and Brahmans who said that ideas come to a man and pass away without a reason, and without a cause, are wrong from the very commencement. For it is precisely through a reason, by means of a cause, that ideas come and go. By training some ideas arise. By training others pass away.

'And what is that training?' continued the Exalted One.

[*He then sets out the first part of the system of self-training for the* Bhikkhu, *as translated above,* pp. 78-84, *from the* Sāmañña-phala, as follows :—

The introductory paragraphs on the appearance of a Buddha, *his preaching, the conviction of a hearer and his renunciation of the world. The tract on the* Silas, *the minor details of mere morality. The paragraphs on Confidence. The paragraphs on 'Guarded is the door of his senses'. The paragraphs on*

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1. BB uppajjati . . . nirujjhati (*and so in* § 10, 16, *etc.*).
2. BB yathā Sāmañaphalaṃ evaṃ vittharetabbaṃ *and omit down to end of* § 8 (D.ii. 40-63).

'Mindful and Self-possessed.' The paragraphs on Solitude. The paragraphs on the conquest of tile Five Hindrances. And goes on:]

8. 'Sa[1] kho Poṭṭapāda evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yadidamṃ sāla-saṃvarato. Seyyathā pi Poṭṭhapāda rājā khattiyo muddâvasitto nihita-paccāmitto na kuto ci bhayaṃ samanupassati yadidaṃ paccatthikato, evam eva kho Poṭṭhapāda bhikkhu evaṃ sīla-sampanno na kuto ci bhayaṃ samanupassati yadidaṃ sīla-saṃvarato. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajja-sukkhaṃ paṭisaṃvedeti. Evaṃ kho Poṭṭhapāda bhikkhu sīla-sampanno hoti.[2]

9. 'Kathañ ca Poṭṭhapāda bhikkhu indriyesu gutta-dvāro hoti ? Idha Poṭṭhapāda bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nânuvyañjanaggāhī. Yatvâdhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvassaveyyuṃ, tassa samvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhun-driye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā. . . pe . . . ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sayitvā, kāyena poṭṭhabbaṃ[3] phusitvā, manasā dhammaṃ viññāya, na nimittaggāhī hoti nânuvyañjanaggāhī. Yatvâdhikara ṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhij-jhā-domanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriya saṃ varena samannāgato ajjhattaṃ avyāseka-sukhaṃ paṭisaṃvedeti. Evaṃ kho Poṭṭhapāda bhikkhu indriyesu gutta-dvāro hoti.

. . . pe . . .

10. [4]'Tass' ime pañca nīvaraṇe pahīne attani samanu-

1. BB atha *as in* D.ii. 63.
2. BB *and* . . . pa . . . *and omit* § 9.
3. *So* SS (*see* D.ii. 64).
4. *Cp.* D.ii. 75.

passato pāmujjaṃ[1] jāyati, pamuditassa pīti jāyati, pīti-manasa kāyo passambhati, passaddha-kāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. So vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkamṃ savicāraṃ vive-kajaṃ pīti-sukhaṃ paṭhamajjhānam upasampajja viharati. Tassa yā purimā kāma-saññā sā nirujjhati. Vivekaja-pīti-sukha-sukhuma-sacca-saññā[2] tasmiṃ samaye hoti, vivekaja-pītisukha-sukhuma-sacca-saññī yeva tasmiṃ samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjahanti.[3] Ayaṃ sikkhā' ti Bhagavā avoca.

10. 'But when he has realised that these Five Hindrances have been put away from within him, a gladness springs up within him, and joy arises to him thus gladdened, and so rejoicing all his frame becomes at ease, and being thus at ease he is filled with a sense of peace, and in that peace his heart is stayed. Then estranged from lusts, aloof from evil dispositions, he enters into and remains in the First Rapture (the First (7^ana)—a state of joy and ease born of detachment, reasoning and investigation going on the while. Then that idea, (that consciousness)[4], of lusts, that he had before, passes away. And thereupon there arises within him a subtle, but actual, consciousness of the joy and peace arising from detachment, and he becomes a person to whom that idea is consciously present.

'Thus is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

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1. BB pāmojjaṃ (SS *here* u, *but* o *at* D.ii. 75).
2. *In* §§ 10, 11 *MSS. have* vivekajaṃ pītisukhaṃ *in* §§ 12-15 *the* ṃ's *are usually omitted.*
3. BB *in* §§ 10-16 uppajjati . . . nirujjhati. SS °anti *in* §§ 10&14. *In* § 15 S[dt] °ati . . . ati; S[c] °anti . . . anti; S[m] °ati . . .°anti. *In* § 16 SS ati . . . ati. (Sum. *requires plural, see* § 22.)
4. Saññâ which is used in a sense covering both 'idea' and 'consciousness.' Ekā 'saññā is therefore rendered below, in the refrain, 'one idea, one sort of consciousness.'

11. [1] **'Puna ca paraṃ Poṭṭhapāda bhikkhu vitakka vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyajjhānaṃ upasampajja viharti. Tassa yā purimā vivekajaṃ pīti-sukhaṃ sukhuma-sacca-saññā sā nirujjhati. Samādhija-pītisukha-sukhuma-sacca-saññā tasmiṃ samaye hoti, samādhija-pītisukha-sukhuma-sacca-saññī yeva tasmiṃ samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti. Ayaṃ sikkhā ti' Bhagavā avoca.**

11. 'And again, Potthapāda, the Bhikkhu, suppressing all reasoning and investigation, enters into and abides in the Second Rapture (the Second Ghāna) —a state of joy and ease, born of the serenity of concentration, when no reasoning or investigation goes on, a state of elevation of mind, a tranquillisation of the heart within. Then that subtle, but actual, consciousness of the joy and peace arising from detachment, that he just had, passes away. And thereupon there arises a subtle, but actual, consciousness of the joy and peace born of concentration. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises ; and through training another passes away. This is the training I spoke of,' said the Exalted One.

12. [2] **'Puna ca paraṃ Poṭṭhapāda bhikkhu pītiya ca virāgā upekhako**[3] **ca viharati sato ca sampajāno, sukhañ ca kāyena patisaṃvedeti yan taṃ ariyā ācikkhanti: "Upe-khako satimā sukha-vihārī ti," tatiyajjhānaṃ upasampajja viharati. Tassa yā purimā samādhijaṃ pīti-sukhaṃ suk-huma-sacca-saññā sā nirujjhati. Upekhā-sukha-sukhuma-sacca-saññā tasmiṃ sammaye hoti, upekhā-sukha-sukhuma-sacca-saññī yeva tasmiṃ samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti. Ayaṃ sikkhā' ti Bhagavā avoca.**

1. *Cp.* D.ii. 77.
2. *Cp.* D.ii. 79.
3. BB upekkhako *and so always.*

12. 'And again, Potthapāda, the Bhikkhu, holding aloof from joy, becomes equable ; and, mindful and sell-possessed, he experiences in his body that ease which the Arahats talk of when they say : "The man serene and self-possessed is well at ease." And so he enters into and abides in the Third Rapture (the Third Ghāna). Then that subtle, but yet actual, consciousness, that he just had, of the joy and peace born of concentration, passes away. And thereupon there arises a subtle, but yet actual, consciousness of the bliss of equanimity. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

13. [1]'Puna ca paraṃ Poṭṭhapāda bhikkhu sukhassa ca pahānā dukkhassa ca pahānā bubb' eva somanassa-domanassānaṃ atthagamā adukkham asukhaṃ upekhā-sati-pārisuddhiṃ catutthajjahānaṃ upasampajja viharati. Tassa yā purimā upekhā-sukha-sukhuma-sacca-saññā sā nirujjhati. Adukkham-asukha-sukhuma-sacca-saññā tasmiṃ samaye hoti, adukkham-asukha-asukha-sukhuma-sacca-saññī yeva tasmiṃ sam-aye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti. Ayaṃ sikkhā' ti Bhagavā avoca.

13. 'And again, Potthapāda, the Bhikkhu, by the putting away alike of ease and of pain, by the passing away of any joy, any elation, he had previously felt, enters into and abides in the Fourth Rapture (the Fourth Ghāna)—a state of pure self-possession and equanimity, without pain and without ease. Then that subtle, but yet actual, consciousness, that he just had, of the bliss of equanimity, passes away. And thereupon there arises to him a subtle, but yet actual, consciousness of the absence of pain, and of the absence of ease[2]. And he becomes a person conscious of that.

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1. *Cp.* D.ii. 81.
2. Sukha and dukkha. Well-fare and ill-fare, well-being and ill-being, ease and dis-ease, uneasiness, discomfort. 'Pain' is both too strong a word, and has too frequently an exclusively physical sense, to be

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

14. 'Puna ca paraṃ Poṭṭhapāda bhikkhu sabbaso rūpa-saññānaṃ samatikkamā[1] paṭigha-saññānaṃ atthagamā nānatta-saññānaṃ amanasi-kārā "ananto ākāso ti" ākāsān-añcâyatanaṃ upasampajja viharati.[2] Tassa yā purimā rūpa-saññā sā nirujjhati. Ākāsānañcâyatana-sukha-sukhuma-sacca-saññā tasmiṃ samaye hoti, ākāsānañcâyatana-sukhuma-saccā saññī yeva tasmiṃ samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti. Ayaṃ sikkhā' ti Bhagavā avoca.

14. 'And again, Potthapāda, the Bhikkhu, by passing beyond the consciousness of form, by putting an end to the sense of resistance, by paying no heed to the idea of distinction, thinking: "The space is infinite," reaches up to and remains in the mental state in which the mind is concerned only with the consciousness of the infinity of space. Then the consciousness, that he previously had, of form passes away, and there arises in him the blissful consciousness, subtle but yet actual, of his being concerned only with the infinity of space. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

15. 'Puna ca paraṃ Poṭṭhapāda bhikkhu sabbaso ākāsān-añcâyatanaṃ samatikkamma "anantaṃ viññānan ti" viññān-añcâyatanaṃ upasampajja viharati. Tassa yā purimā ākāsânañcâyatana-sukhuma-sacca-saññā, sā nirujjhati.

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a good rendering of dukkha. It is unfortunate that dis-ease has acquired a special connotation which prevents the word being used here; and that we have no pair of correlative words corresponding to those in the Pāli. For pain we have vedanā often (M. I, 10; M. P. S., chapters 2 and 4; Mil. 134), and sometimes dukkha-vedanā (Mil. 112).

1. BB samatikkamma, *as in* §§ 15, 16; *but sce M.P.S. p.* 30.
2. *See* D.i. 3. 13-15.

Viññānañcâyatana-sukhuma-sacca-saññā tasmiṃ samaye hoti, viññānañcâyatana-sukhuma-sacca-saññī yeva tasmiṃ samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti. Ayaṃ sikkhā' ti Bhagavā avoca.

15. 'And again, Potthapāda, the Bhikkhu, bypassing quite beyond the consciousness of space as infinite, thinking: "Cognition[1] is infinite," reaches up to and remains in the mental state in which the mind is concerned only with the infinity of cognition. Then the subtle, but yet actual, consciousness, that he just had, of the infinity of space, passes away. And there arises in him a consciousness, subtle but yet actual, of everything being within the sphere of 'he infinity of cognition. And he becomes a person conscious of that.

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

16. Puna ca paraṃ Poṭṭhapāda bhikkhu sabbaso viññānañcâyatanaṃ samatikkamma "n'atthi kiñcîti" ākiñcaññâyatanaṃ upasampajja viharati. Tassa yā purimā viññānañcâyatana-sukhuma-sacca-saññā, sā nirujjhati. Ākiñcaññâyatana-sukhuma-sacca-saññā tasmiṃ samaye hoti, ākiñcaññâyatana-sukhuma-sacca-saññī yeva tasmiṃ samaye hoti. Evam pi sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti. Ayaṃ sikkhā' ti Bhagavā avoca.

16. 'And again, Potthapāda, the Bhikkhu, by passing quite beyond the consciousness of the infinity of cognition, thinking : "There is nothing that really is," reaches up to and remains in the mental state in which the mind is concerned only with the unreality of things. Then that sense of everything being within the sphere of infinite cognition, that he just had, passes away. And there arises in him a consciousness, subtle but yet actual, of unreality as the object of his thought[2]. And he becomes a person conscious of that.

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1. Viññāna; the exact translation of this word is still uncertain. Perhaps 'mind' is meant
2. On these last three sections, which set out the fourth, fifth, and sixth stages of Deliverance (the Vimokkhas), see my former transla-

'Thus also is it that through training one idea, one sort of consciousness, arises; and through training another passes away. This is the training I spoke of,' said the Exalted One.

17. 'Yato kho Poṭṭhapāda bhikkhu idha saka-saññī hoti, so tato amutra tato amutra anupubbena saññaggaṃ phusati. Tassa saññagge ṭhitassa evaṃ hoti: "Cetaya-mānassa me pāpiyo,[1] acetayamānassa me seyyo. Ahañ ce va khó pana ceteyyaṃ abhisaṃkhareyyaṃ, imā ca me saññā nirujjheyyuṃ, aññā ca oḷārikā saññā uppajjeyyuṃ.[2] Yan nūnâham na ceteyyaṃ na abhisaṃkhareyyan ti." So na c' eva ceteti na abhisaṃkharoti. Tassa acetayato anabhisaṃ-kharoto[3] tā c' eva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti. So nirodhaṃ phusati. Evaṃ kho Poṭṭhapāda anupubbâbhisaññā-nirodha-sampajāna-samāpatti hoti.

17. 'So from the time, Potthapāda, that the Bhikkhu is thus conscious in a way brought about by himself (from the time of the First Rapture), he goes on from one stage to the next, and from that to the next until he reaches the summit of consciousness. And when he is on the summit it may occur to him : "To be thinking at all is the inferior state. 'Twere better not to be thinking. Were I to go on thinking and fancying[4], these ideas, these states of consciousness, I have reached to, would pass away, but others, coarser ones, might arise.' So I will neither think nor fancy any more." And he does not. And to him neither thinking any more, nor fancying, the ideas, the states of consciousness, he had, pass away; and no others, coarser than they, arise. So he

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lion at p. 52 of my 'Buddhist Suttas' (S. B. E.) and the notes on pp. 50, 51. These stages are almost exactly the same as the views controverted above at pp. 47, 48. And the doctrine of the sixth Vimokkha, as we see from M. I, 164, formed part of the teaching of Gotama's teacher, Ālāra Kālāma.

1. BB pāpiyyo, *and so in* § 18.
2. S[cmt] uppajjeyya abhisaṃkharoti (*omitting* yan . . . na, *which they have in* § 18).
3. BB na abhi°.
4. Abhisamkhareyyam, perhaps 'perfecting' or 'planning out.'

touches cessation. Thus is it, Potthapāda, that the attainment of the cessation of conscious ideas takes place step by step.

18. 'Taṃ kim maññasi, Poṭṭhapāda? Api nu te ito pubhe evarūpā anupubbābhisañña-nirodha-sampajāna[1]-samāpatti suta-pubbā ti?'

'No h'etaṃ bhante. Evaṃ kho ahaṃ bhante Bhagavato bhāsitaṃ ājānāmi:—"Yato kho Poṭṭhapāda bhikkhu idha saka-saññī hoti, so tato amutra tato amutra anupubbena saññaggaṃ phusati. Tassa saññagge thitassa evaṃ hoti : 'Cetayamānassa me pāpiyo, acetayamānassa me seyyo. Ahañ ce va kho pana ceteyyaṃ abhisaṃkhareyyaṃ, imā ca me saññā nirujjheyyuṃ, aññā ca oḷārikā saññā uppajjeyyuṃ. Yan nunâhaṃ na ceteyyaṃ na abhisamkhareyyan ti ?' So na c' eva ceteti, na abhisaṃ na abhisamkhareyyan ti ?' So na c' eva ceteti, na abhisaṃkharoti. Tassa acetayato anabhisaṃkharoto tā[2] c' eva saññā nirujjhanti, aññāca oḷārikā saññā na uppajjanti. So nirodhaṃ phusati. Evaṃ kho Poṭṭhapāda anupubbâbhisaññā-nirodha-sampadāna[3]-samāpatti hotîti." '

'Evaṃ kho Poṭṭhapādâti.'

18. 'Now what do you think, Potthapāda ? Have you ever heard, before this, of this gradual attainment of the cessation of conscious ideas ?'

'No, Sir, I have not. But I now understand what you say as follows: [and he repeated the words of section 17.]'

'That is right, Poṭṭhapāda[4]'

19. 'Ekaṃ yeva nu kho bhante Bhagavā saññaggaṃ paññāpeti, udāhu puthu[5] pi saññagge paññāpetîti ?[6]

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1. SS sampādana.
2. S[dt] na.
3. BB sampajāna.
4. The foregoing discussion on trance is the earliest one on that subject in Indian literature. Trance is not mentioned the pre-Buddhistic Upanishads.
5. *All MSS. u (four times).*
6. SS ekasmiṃ *for* ekam pi.

'Ekam pi kho ahaṃ Poṭṭhapāda saññaggaṃ paññāpemi, puthu pi saññāpemîti.'

'Yathā kathaṃ pana bhante Bhagavā ekam pi saññsaggaṃ paññāpeti, puthu pi saññagge paññāpetîti ?'

'Yathā yathā kho Poṭṭhapāda nirodhaṃ phusati, tathā tathā 'haṃ saññaggaṃ paññāpemi, evaṃ kho ahaṃ Poṭṭhapāda ekam pi[1] saññaggaṃ paññāpemi, puthu pi saññagge paññāpemîti.'

19. 'And does the Exalted One teach that there is one summit of consciousness, or that there are several ?'

'In my opinion, Potthapāda, there is one, and there are also several.'

'But how can the Exalted teach that there both is one, and that there are also several ?'

'As he attains to the cessation (of one idea, one state of consciousness) after another, so does he reach, one after another, to different summits up to the last. So is it, Potthapāda, that I put forward both one summit and several.'

20. 'Saññā nu kho bhante paṭhamaṃ uppajjati, pacchā ñāṇaṃ, udāhu paṭhamaṃ ñāṇaṃ uppajjati, pacchā saññā, udāhu saññā ca ñāṇañ ca apubbaṃ acarimaṃ uppajjantîti?[2]

'Saññā kho Poṭṭhapāda paṭhamaṃ uppajjati, pacchā ñāṇaṃ, saññuppādā ca pana ñāṇuppādo hoti.[3] So evaṃ pajānāti: "Idappaccayā kira me ñāṇapādîti." Iminā p' etaṃ[4] Poṭṭhapāda pariyāyena veditabbaṃ yathā[5] saññā paṭhamaṃ uppajjati pacchā ñāṇaṃ, saññuppādā ca pana ñāṇuppādo hotî hotīti.'

20. 'Now is it, Sir, the idea, the state of consciousness, that arises first, and then knowledge; or does knowledge arise first, and then the idea, the state of consciousness : or do both arise simultaneously, neither of them before or after the other ?'

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1. SS ekasmiṃ *for* ekam pi.
2. *Comp.* Mil. 57.
3. SS Hotîti.
4. S^cmt etaṃ ; BB kho.
5. S^cmt tathā.

'It is the idea, Potthapāda, the state of consciousness, that arises first, and after that knowledge. And the springing up of knowledge is dependent on the springing up of the idea, of the state of consciousness[1]. And this may be understood from the fact that a man recognises : "It is from this cause or that that knowledge has arisen to me."

21. 'Saññā nu kho bhante purisassa attā, udāhu aññā saññā, añño attā ti?'

'Kim[2] pana tvaṃ Poṭṭhapāda attānaṃ paccesīti ?'

'Oḷārikam kho ahaṃ bhante attānaṃ paccemi rūpiṃ cātummahābhūtikaṃ[3] kabalinkārâhāra[4]-bhakkhan ti.'

'Oḷāriko ca hi[5] te Poṭṭhapāda attā abhavaissa rūpī[6] catummahābhūtiko[7] kabaliṅkārâhāra-bhakkho, evaṃ santaṃ kho te Poṭṭgapāda aññā va[8] saññā bhavissati[9] añño attā.[10] Tad iminā p' etaṃ Poṭṭhapāda pariyāyena veditabbaṃ, yathā aññā bhavissati añño attā. Tiṭṭhat' evâyaṃ[11] Poṭṭhapāda oḷāriko attā rūpī cātum-mahābhūtiko kabaliṅkārâhāra-bhakkho, atha imassa puri-sassa aññā va saññā uppajjanti,

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1. Ñāna depends on saññā ; that is, I take it, that the mass of knowledge a man has, his insight, his power of judgment, depends on the ideas, the states of consciousness (here, in this connection, those that arise in the Ghānas, etc.) that are themselves due to the action on his sense organs of the outside world; but are in so far under his own control that he can shut out some, and give play to others.
2. BB Kaṃ.
3. BB cātumahā°.
4. BB kabaliṅkāra° (*thrice*). *See* i. 3.11.
5. S[c] oḷāriko hoti vegi; S[d] oḷāriko va hi; S[m] oḷāriko hi ce hi; S[t] oḷārikehi ce hi.
6. S[ct] B[m] bhūtirūpī (*and so* S[m] *with* bhūti *erased*).
7. S[ct]—mahārājiko! (*and os* S[m] *prima manu*).
8. *No MS. is consistent as to the five* va's *printed in each of the* §§ 21-23; *either* va *or* ca *is written and sometimes before, sometimes after* aññā.
9. BB bhavissa.
10. BB *add* ti.
11. S[d] ev'ayaṃ; S[cmt] evabhayaṃ (!); BB sâyaṃ (*and* so *in* §§ 22, 23).

aññā va saññā nirujjhānti. Iminā pi kho etaṃ Poṭṭhapāda pariyāyena veditabbaṃ, yathā aññā va saññā bhavissati, añño attā ti.'

21. 'Is then, Sir, the consciousness identical with a man's soul, or is consciousness one thing, and the soul another[1] ?'

'But what then, Potthapāda ? Do you really fall back on the soul ?'

'I take for granted[2], Sir, a material soul, having form, built up of the four elements, nourished by solid food[3].'

'And if there were such a soul, Potthapāda, then, even so, your consciousness would be one thing, and your soul another. That, Potthapāda, you may know by the following considerations. Granting, Potthapāda, a material soul, having form, built up of the four elements, nourished by solid food ; still some ideas,

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1. Buddhaghosa says that as a village pig, even if you bathe it in scented water, and anoint it with perfumes, and deck it with garlands, and lay it to rest on the best bed, will not feel happy there, but will go straight back to the dung-heap to take its ease; so Potthapāda, having tasted the sweet taste of the doctrine of the Three Signs (of the impermanence, the pain, and the absence of any abiding principle) found in everything, harks back to the superstition of the 'soul.'
2. Pakkemi. This is another of the words the exact sense of which, in Pitaka times, is still doubtful. It means primarily ' to go back towards, to revert,' and is so used in the Pitakas. So in *G.* V, 196 and in S N. 662 (quoted as verse 125 in the Dhammapada, and recurring also *G.* Ill, 203 ; S. I, 13, 164). But somewhat in the same way as to go back home is to go to a place of security so in a secondary sense, of opinions or reasons, it means apparently to revert to them, fall back on them, harp on them, with the connotation of regarding them as certain. At S. N. 803 it can be taken either way. At S. N. 788, 803, 840 = 908 ; M. I, 309, 445, and in the question and answer here, the latter seems to be the sense.
3. Buddhaghosa says this was not his real opinion. He held to that set out below in § 23. But he advances this, more elementary, proposition, just to see how the Buddha would meet it. It is nearly the same as the first of the seven propositions about the soul controverted in the Brahma-gāla (above, pp. 46-48).

some states of consciousness, would arise to the man, and others would pass away. On this account also, Potthapāda, you can see how consciousness must be one thing, and soul another.'

22. 'Manomayaṃ kho ahaṃ bhante attanaṃ paccemi sabbaṅga-paccaṅgiṃ ahīnindriyan'[1] ti.

'Manomayo ca hi te Poṭṭhapāda attā abhavissa sabbaṅga-paccaṅgī ahīnindriyo evaṃ santam pi kho te Poṭṭhapāda aññā va saññā bhavissati añño attā. Tad iminā p' etaṃ Poṭṭhapāda pariyāyena veditabbaṃ, yathā aññā va saññā bhavissati añño attā. Titthat' evâyaṃ Poṭṭhapāda manomayo āttā sabbaṅga-paccaṅgī ahīnindriyo, atha imassa purisasa aññā va saññā uppajjanti aññā va saññā nirujjhanti. Iminā pi kho etaṃ Poṭṭapāda pariyāyena veditabbaṃ yathā aññā va saññā bhavissati añño attā ti.'

22. 'Then, Sir, I fall back on a soul made of mind, with all its major and minor parts complete, not deficient in any organ[2].'

'And granting, Potthapāda, you had such a soul, the same argument would apply[3].'

23. 'Arūpiṃ kho ahaṃ bhante attānaṃ paccemi saññā-mayan ti.'

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1. S[cd] abhinindriyan *thrice, but* S[t] BB ahīnindriyaṃ *thrice, and so* S[m] *in the second and third places. See* i. 3. 12 *and* ii. 85, *and below,* § 39.
2. This sort of soul is nearly the same as the one referred to above, in the Brahma-gāla (§ 12, p. 47); and in the Sāmarñña-phala (§ 85, p. 87). It is a soul the exact copy, in every respect, of the body, and material, but so subtle that it can be described as 'made of mind.'
3. The text repeats the answer given in § 21, with the necessary alterations. The supposition in § 23 is quoted at Asl. 360. The argument is of course that, even if Potthapāda had any one of thesethree sorts of soul, then he would regard each of them, in the given case, as a permanent entity. But the consciousness is not an entity. It is a 'becoming' only; subject, as he must (and would) admit, to constant change. On his own showing then, it is not ' soul.'

'Arūpī ca hi te Poṭṭhapāda attā abhavissa saññāmayo, evaṃ santam pi kho te Poṭṭhapāda aññā va saññā bhavissati añño attā. Tad iminā p' etaṃ Poṭṭhapāda pariyāyena veditabbaṃ yathā aññā va saññā bhavissati añño attā. Tiṭṭhat' evâyaṃ Poṭṭhapāda arūpi attā saññāmayo, atha imassa purisassa aññā va saññā uppajjanti, aññā va saññā nirujjhanti. Iminā pi kho etaṃ Poṭṭhapāda pariyāyena veditabbaṃ yathā aññā va saññā bhavissati añño attā ti.'

23. 'Then, Sir, I fall back on a soul without form, and made of consciousness.'

'And granting, Potthapāda, you had such a soul, still the same argument would apply.']

24. 'Sakkā pan' etaṃ bhante mayā ñātuṃ : "Saññā purisassa attā" ti vā, "aññā saññā añño attā" ti vā ?'

'Dujjānaṃ kho etaṃ Poṭṭhapāda tayā añña-diṭṭhikena añña-khantikena añña-rucikena aññatrâyogena[1] aññatthâ-cariyakena: "Saññā purisassa attā" ti vā, "aññā saññā añño attā" ti vā.'

24. 'But is it possible. Sir, for me to understand whether consciousness is the man's soul, or the one is different from the other ?'

'Hard is it for you, Potthapāda, holding, as you do, different views, other things approving themselves to you, setting different aims before yourself, striving alter a different perfection, trained in a different system of doctrine, to grasp this matter!'

25. 'Sac' etaṃ bhante mayā dujjānaṃ añña-diṭṭhikena añña-khantikena añña-rucikena aññatrâyogena aññatthâ-cariyakena: "Saññā purisassa attā" ti vā, "aññā saññā añño attā" ti vā, kim pana bhante, sassato loko ?[2] Idam eva saccaṃ mogham aññan ti?'

'Avyākataṃ kho Poṭṭhapāda mayā: "Sassato loko, idam eva saccaṃ mogham aññan ti." '

'Kim pana bhante, asassato loko ? Idam eva saccaṃ mogham aññan ti?'

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1. SS *twice* annatra-payogena.
2. *See the questions raised at* M. 1. 157, 426, *etc.*

'Etam pi kho Poṭṭhapāda avyākataṃ mayā: "Asassato loko, idam eva saccaṃ mogham aññan ti." '

'Kim pana bhante, antavā loko ?[1] Idam eva saccaṃ mogham aññan ti?'

'Avyākataṃ kho etaṃ Poṭṭhapāda mayā : "Antavā loko, idam eva saccaṃ mogham aññan' ti.

'Kim pana bhante, anantavā loko ? Idam eva saccaṃ mogham aññan ti ?'

'Etam pi kho Poṭṭhapāda mayā avyākataṃ: "Anantavā loko, idam eva saccaṃ mogham aññan ti." '

26. 'Kim pana bhante, taṃ jīvaṃ taṃ sarīraṃ ? Idam eva saccaṃ mogham aññan ti ?'[2]

'Avyākataṃ kho etaṃ Poṭṭhapāda mayā: "Taṃ jīvaṃ taṃ sarīraṃ, idam eva saccaṃ mogham aññan ti." '

'Kim pana bhante, aññaṃ jīvaṃ aññaṃ sariran ti? Idam eva saccaṃ mogham aññan ti?'

'Etam pi kho Poṭṭhapāda mayā avyākataṃ: "aññaṃ jīvaṃ aññaṃ sarīran. Idam eva saccaṃ mogham aññan ti."'

27. 'Kim pana bhante, hoti Tathāgato param maraṇā? Idam eva saccam mogham aññan ti?'

'Avyākataṃ kho etaṃ Poṭṭhapāda mayā: "Hoti Tathāgato param maraṇā. Idam eva saccaṃ mogham aññan ti." '

'Kim pana bhante, na hoti Tathāgato param maraṇā? Idam eva saccaṃ mogham aññan ti?'

'Etam pi kho Poṭṭhapāda mayā avyākataṃ: "Na hoti Tathāgato param maraṇā. Idam eva saccaṃ mogham aññan ti."

'Kim pana bhante, hoti ca na ca[3] hoti Tathāgato param maraṇā? Idam eva saccaṃ mogham aññan ti?'

'Avyākataṃ kho etaṃ Poṭṭhapāda mayā: "Hoti ca na ca hoti Tathāgato param maraṇā. Idam eva saccaṃ mogham aññan ti."'

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1. BB pa, *down to* anantavā loko. *Then only the questions are given,* 'tam jīvaṃ taṃ sarīraṃ,' *etc.*
2. SS *omit this question.*
3. S^t *omits;* S^d ca *after* hoti.

'Kim pana bhante, n'eva[1] hoti na na hoti Tathāgato param maraṇā ? Idam eva saccaṃ mogham aññan ti?'

'Etam pi kho Poṭṭhapāda mayā avyākataṃ: "N'eva hoti na na noti Tathāgato param maranā. Idam eva saccaṃ mogham aññan ti." '

25-27. 'Then, Sir, if that be so, tell me at least: "Is the world eternal ? Is this alone the truth, and any other view mere folly ?" '

'That, Potthapāda, is a matter on which I have expressed no opinion.'

[Then, in the same terms, Potthapāda asked each of the following questions :—

2. Is the world not eternal ?—

3. Is the world finite ?—

4. Is the world infinite ?—

[188] 5. Is the soul the same as the body ?—

6. Is the soul one thing, and the body another ?—

7. Does one who has gained the truth live again after death?—

8. Does he not live again after death ?—

9. Does he both live again, and not live again, after death?—

10. Does he neither live again, nor not live again, after death ?—

And to each question the Exalted One made the same reply :—][2]

'That too, Pottapāda, is a matter on which I have expressed no opinion.'

28. 'Kasmā[3] bhante Bhagavatā[4] avyākatan' ti?

'Na h' etaṃ Poṭṭhapāda attha-saṃhitaṃ na dhamma-saṃhitaṃ na ādibrahmacariyakaṃ, na hibbidāya na viragāya

1. SS no ca *in the question,* n'eva *in the answer. Cp. Trenckner, Majjhima, p.* 426.
2. On these Ten Indeterminates see above, in the Introduction to the Mahāli Sutta.
3. BB *add* pan' etaṃ. *So* SS *below,* 30.
4. SS -to.

na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.[1] Tasmā taṃ mayā avyākatan ti.'

28. 'But why has the Exalted One expressed no opinion on that ?'

'This question is not calculated to profit, it is not concerned with the Norm (the Dhamma), it does not redound even to the elements of right conduct, nor to detachment, nor to purification from lusts, nor to quietude, nor to tranquillisation of heart, nor to real knowledge, nor to the insight (of the higher stages of the Path), nor to Nirvāna. Therefore is it that I express no opinion upon it.'

29. 'Kim pana bhante Bhagavatā vyākatan ti?'

' "Idam dukkhan" ti Poṭṭhapāda mayā vyākataṃ. "Ayaṃ dukkha-samudayo" ti kho Poṭṭhapāda mayā vyākataṃ. "Ayaṃ dukkha-nirodho" ti kho Poṭṭhapāda mayā vyākataṃ. "Ayaṃ dukkha-nirodha-gāminī[2] patipadā" ti kho Poṭṭhapāda mayā vyākatan ti.'

29. 'Then what is it that the Exalted One *has* determined?'

'I have expounded, Potthapāda, what pain[3] is; I have expounded what is the origin of pain ; I have expounded what is the cessation of pain ; I have expounded what is the method by which one may reach the cessation of pain[4].'

30. 'Kasmā pan' etaṃ bhante Bhagavatā vyākatan ti?'

'Etaṃ hi kho[5] Poṭṭhapāda attha-saṃhitaṃ etaṃ dhamma-saṃhitaṃ etaṃ ādibrahmacariyakaṃ, etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Tasmā taṃ[6] mayā vyākatan ti.'

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1. S^{c}-nti; S^{dmt}-ntîti.
2. BB gāmini (*and so in* § 33).
3. Dukkha. See the note above on §13.
4. These are the Four Truths, set out more fully in my 'Buddhist Suttas' (S. B. E.), pp. 148-150.
5. BB *omit* kho.
6. BB etam (*but* taṃ in § 28).

'Evam etaṃ Bhagavā, evam etaṃ Sugata. Yassa dāni bhante Bhagavā kālaṃ maññatîti.'

Atha kho Bhagavā uṭṭhāy' āsanā pakkāmi.

30. 'And why has the Exalted One put forth a statement as to that ?'

'Because that question, Potthapāda, is calculated to profit, is concerned with the Norm, redounds to the beginnings of right conduct, to detachment, to purification from lusts, to quietude, to tranquillisation of heart, to real knowledge, to the insight of the higher stages of the Path, and to Nirvāna. Therefore is it, Potthapāda, that I have put forward a statement as to that.'

'That is so, O Exalted One, That is so, O Happy One. And now let the Exalted One do what seemeth to him fit.'

And the Exalted One rose from his seat, and departed thence.

31. Atha kho te paribbājakā acira-pakkantassa Bhagavato[1] Poṭṭhapādaṃ paribbājakaṃ samantato vācāya sannitodakena sañjambhariyaṃ[2] akaṃsu: 'Evam eva panâ-yaṃ Poṭṭhapādo yaṃ yad eva Samaṇo Gotamo bhāsati taṃ tad ev'assa[3] abbanumodati: "Evam etaṃ Bhagavā evam etaṃ Sugatâti." Na kho pana mayaṃ kiñci Samaṇassa Gotamassa ekaṅsikaṃ dhammaṃ desitaṃ ājānāma "Sas-sato loko" ti vā, "Asassato loko" ti vā, "Antavā loko" ti vā, "Anantavā loko" ti vā, "Taṃ jīvaṃ taṃ sarīran" ti vā, "Aññaṃ jīvaṃ aññaṃ sarīran" ti vā, " Hoti Tathāgato param maraṇā" ti vā, "Na hoti Tathāgato param maraṇā" ti vā, "Hoti ca na ca hoti Tathāgato param maraṇā" ti vā, "N'eva hoti na na hoti Tathāgato param maraṇā" ti vā ti.'[4]

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1. SS-pakkante Bhagavato (*See M.P.S.* 4).
2. S[d] BB sañjabbhariyam, *and so in* §32 (A. 3. 64. 6. sañjambhariṃ *at first, then* sañjhambhariṃ).
3. BB tan tad ev' assa, *here and in* § 32; SS *here* taṃ tad eva tassa; *in* § 32 tad ev'assa.
4. S[cdt] *omit* ti.

Evaṃ vutte Poṭṭhapādo paribbājako te paribbājake etad avoca : 'Aham pi kho bho na[1] kiñci Samaṇassa Gotamassa ekaṅsikaṃ dhammaṃ desitaṃ ājānāmi "Sassto loko" ti vā, "Asassato loko" ti vā . . . pe . . . "N'ova hoti na na hoti Tathāgato param maraṇā ti" vā. Api ca Samaṇo Gotamo bhūtaṃ taccham tathaṃ tathaṃ paṭipadaṃ paññapeti dhammaṭṭhitaṃ[2] dhamma-niyāmakaṃ. Bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññapentassa dhammaṭ-ṭhitaṃ dhamma-niyāmakaṃ katthaṃ hi nāma[3] mādiso viññū Samaṇassa Gotamassa subhāsitaṃ subhāsitato nâbbhanu-modeyyâti?'

31. Now no sooner had the Exalted One gone away than those mendicants bore down upon Potthapāda, the mendicant, from all sides with a torrent or jeering and biting words[4], saying: 'Just so, forsoo'n, this Potthapāda gives vent to approval of whatsoever the Samana Gotama says, with his : "That is so, O Exalted One. That is so, O Happy One." Now we, on the other hand, fail to see that the Samana Gotama has put forward any doctrine that is distinct with regard to any one of the ten points raised.' And they went through them all in detail.

But when they spake thus Potthapāda, the mendicant, replied: 'Neither do I see that he puts forward, as certain, any proposition with respect to those points. But the Samana Gotama propounds a method in accordance with the nature of things, true and fit, based on the Norm, and certain by reason of the Norm. And how could I refuse to approve, as well said, what has been so well said by the Samana Gotama as he propounded that ?'

32. Atha kho dvīha-tīhassa accayena Citto ca Hatthisāri-putto[5] Poṭṭhapādo ca paribbājako yena Bhagavā ten'

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1. S[ct] *omit, but insert below.*
2. BB-ṭhitataṃ (*and so in* § 32) ; SS-ṭṭhitam (*thrice*).
3. SS *omit, here and in* § 32.
4. Vākāya sannitodakena sañgambharim akamsu. So also at S. II, 282 and A. I, 187. Probably from the roots tud and gambh.
5. S[d] sāyip[o].

upasaṃkamiṃsu. Upasaṃkamitvā Citto Hatthisāri-putto Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, Poṭṭhapādo pana paribbājako Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ kathaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Poṭṭapādo paribbājako Bhagavantaṃ etad avoca :

'Tadā maṃ bhante paribbājakā acira-pakkantassa Bhagavato samantato vācāya sannitodakena sañjambhariyaṃ akaṃsu: "Evam eva panâyaṃ[1] Poṭṭhapāde yaṃ yad eva Samaṇo Gotamo bhāsati, taṃ tad ev' assa abbhanumodati: 'Evam etaṃ Bhagavā evam etaṃ Sugatâti.' Na kho pana[2] mayaṃ kiñci Samaṇassa Gotamassa ekaṅsikaṃ dhammaṃ desitaṃ ājānāma: 'Sassato loko' ti vā, 'Asassato loko' ti vā, 'Antavā loko' ti vā, 'Anantavā loko' ti va, 'Taṃ jīvaṃ taṃ sarīran' ti vā, 'Aññaṃ jīvaṃ' ti vā, 'Na hoti Tathāgato param maraṇā' ti vā, 'Hoti ca na ca hoti Tathāgato param maraṇā' ti vā, 'N' eva hoti na na hoti Tathāgato param maraṇā' ti vā."[3] Evaṃ vuttâhaṃ bhante te paribbājake etad avocaṃ: "Aham pi kho bho na kiñci Samaṇassa Gotamassa ekaṅsikaṃ dhammaṃ desitaṃ ājānāmi, 'Sassato loko' ti vā, 'Asassato loko' ti vā . . . pe . . . 'N' eva hoti na na hoti Tathāgato param maraṇā' ti vā. Api ca Samaṇo Gotamo bhūtaṃ tacchaṃ tathaṃ paṭpadaṃ paññāpeti dhamma-ṭṭhitaṃ dhammaniyāma-kaṃ. Kathaṃ hi nāma mādiso viññū Samaṇassa Gotamassa subhāsitaṃ subhāsitato nâbbhanumodeyyâti ?" '

32. Now after the lapse of two or three days Kitta, the son of the elephant trainer[4], and Potthapāda, the mendicant, came to

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1. BB *add* bhavaṃ.
2. SS *omit* pana.
3. BB *add* ti.
4. There are seven or eight Kittas in the books, one of whom, a layman, was placed by the Buddha at the head of the expounders of the Norm. The Kitta of our passage was famous for the fact that he joined the Buddha's Order, and then, on one pretext or another, left it again, no less than seven times. (The same thing is related by I-Tsing of Bhartrihari.) He prided himself on his keenness in

the place where the Exalted One was staying. And on their arrival Kitta, the son of the elephant trainer, bowed low to the Exalted One, and took his seat on one side. And Potthapāda, the mendicant, exchanged with the Exalted One the greetings and compliments of courtesy and friendship, and took his seat on one side, and when he was so seated he told the Exalted One how the mendicants had jeered at him, and how he had replied.

33. 'Sabbe va kho ete Poṭṭhapāda paribbājakā andhā acakkhukā, tvaṃ yeva nesaṃ eko cakkhumā, ekaṅsikā pi hi Poṭṭhapāda mayā dhammā desitā paññattā, anekaṅsikā pi hi kho Poṭṭhapāda mayā dhammā desitā paññattā. Katame ca te Poṭṭhapāda mayā anekaṅsikā dhammā desitā paññattā ? "sassato loko" ti vā Poṭṭhapāda mayā anekaṅsiko dhammo desito paññatto, "Asassato loko" ti[1] kho Poṭṭhapāda mayā anekaṅsiko dhammo desito paññatto "Antavā loko" ti[1] kho Poṭṭhapādā mayā . . . pe . . . "Anantavā loko" ti kho Poṭṭhapāda . . . "Taṃ Jīvaṃ taṃ sarīran" ti kho Poṭṭhapāda . . . "Aññaṃ jīvaṃ aññaṃ sarīran" ti kho Poṭṭhapāda . . . "Hoti Tathāgato param maraṇā ti kho Poṭṭhapāda . . . "Na hoti Tathāgato param maranā" ti kho Poṭṭhapāda . . . "Hoti ca na hoti Tathāgato param maraṇā" ti kho Poṭṭhapāda . . . "N' eva hoti na na hoti Tathāgato param maraṇā" ti kho Poṭṭhapāda mayā anekaṅsiko dhammo desito paññatto.

'Kasmā[2] ca te Poṭṭhapāda mayā anekansikā[3] dhammā desitā paññattā? Na h' ete Poṭṭhapāda attha-saṃhitā, na dhamma-saṃhitā, na ādibrahmacariyakā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhisaññāya na sambodhāya na nibbānāya saṃvattanti. Tasmā te mayā anekaṅsikā dhammā desitā paññattā.

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distinguishing subtle differences in the meanings of words. And his last revolt was owing to a discussion of that sort he had had with Mahā Kotthita. He took refuge with his friend Potthapāda, who, says Buddhaghosa, brought him along with him, on this occasion, with the express purpose of bringing about a reconciliation.

1. BB *add* vā.
2. SS tasmā.
3. *All MSS.* ekaṅsikā.

'Katame ca te Poṭṭhapāda mayā ekaṅsikā dhammā desitā paññattā ? "Idaṃ dukkhu" ti kho Poṭṭhapāda mayā ekaṅsiko dhammo desito paññatto. "Ayaṃ dukkha-samudayo" ti kho Poṭṭhapāda mayā ekaṅsiko dhammo desito paññatto. "Ayaṃ dukkha-nirodho" ti kho Poṭṭhapāda mayā ekaṅsiko dhammo desito paññatto. "Ayaṃ dukkha-nirodha-gāmim paṭipadā" ti kho Poṭṭhapada maya ekaṅsiko dhammo desito paññatto.

Kasmā ca te Poṭṭhapāda mayā ekaṅsikā dhammā desitā paññattā ? Ete Poṭṭhapāda attha-saṃhitā eta dhamma-saṃhitā ete ādibrahmacariyakā, ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti. Tasmā te mayā ekaṅsikā dhammā desitā paññattā.

33. 'All those mendicants, Potthapāda, are blind, and see not. You are the only one, with eyes to see, among them. Some things, Potthapāda, I have laid down as certain, other things I have declared uncertain. The latter are those ten questions that you raised, and for the reasons given I hold them matters of uncertainty. The former are the Four Truths I expounded, and for the reasons given I hold them to be matters of certainty.

34. 'Santi Poṭṭhapāda eke samaṇa-brahmaṇā evaṃ-vādino evaṃ-diṭṭhino: "Ekanta-sukhī attā hoti arogo[1] param maraṇā ti." Tyâhaṃ upasaṃkamitvā evaṃ vadāmi: "Saccaṃ kira tumhe āyasmanto evaṃ vādino evaṃ diṭṭhino: 'Ekanta-sukhī attā hoti arogo param maraṇā' ti? Te ce me evaṃ puṭṭhā āmo ti[2] paṭijānauti. Tyâhaṃ evaṃ vadāmi: "Apit pana tumhe āyasmanto ekanta-sukhaṃ lokaṃ jānaṃ passaṃ viharathâti"? Iti puṭṭhā no ti vadanti. Tyâhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekanta-sukkhiṃ[3] attānaṃ sañjānāthâti?"[4] Iti puṭṭhā no ti vadanti. Tyâhaṃ

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1. S[dt] ārogo.
2. BB āmâti (*and so at* §§ 35, 36 *and* xiii. 16).
3. SS sukhī *always, except* S[m] *here.*
4. S[c] pajānathâti; BB sampajānathâti (*and so in* §§ 36, 38).

evaṃ vadāmi: "Api pana tumhe āyasmanto jānātha: 'Ayaṃ maggo ayaṃ paṭipadā ekanta-sukhassa lokassa sacchikiri-yāyâti' ?" Iti puṭṭhā no ti vadanti. Tyâhaṃ evaṃ vādāmi: "Api pana tumhe āyasmanto yā tā devatā ekanta-sukhaṃ lokaṃ upannā[1] tāsaṃ bhāsamānānaṃ saddaṃ suṇātha: 'Suppaṭipann'[2] attha mārisā ujupaṭipann' attha mārisā ekanta-sukhassa lokassa sacchikiriyāya, mayam pi hi mārisā evam pi paṭipannā ekanta-sukhaṃ lokaṃ up-pannā'ti?" Iti puṭṭhā no ti vadanti. Taṃ kim maññasi Poṭṭhapāda ? Na nu evaṃ sante tesaṃ samaṇ-brāh-maṇānaṃ appāṭihīrakataṃ[3] bhāsitaṃ sampajjatîti?'

34. 'There are some Samanas and Brahmans, Potthapāda, who hold the following opinion, indulge in the following specu-lation: "The soul is perfectly happy and healthy after death." And I went to them, and asked them whether that was their view or not And they acknowledged that it was[4]. And I asked them whether, so far as they were in the" habit of knowing or perceiv-ing it[5], the world (that is, the people in the world) was perfectly happy, and they answered : "No."

'Then I asked them : "Or further, Sirs, can you maintain that you yourselves for a whole night, or for a whole day, or even for half a night or day, have ever been perfectly happy ? "And they answered : "No."

'Then I said to them : "Or further, Sirs, do you know a way, or a method, by which you can realise a state that is alto-gether happy ?" And still to that question they answered : "No."

'And then I said: "Or have you, Sirs, ever heard the voices of gods who had realised rebirth in a perfectly happy world,

1. BB upapannā, *here and below.*
2. BB supaṭippannā. . . paṭippannā *twice.*
3. BB apāṭihira-*in this sutta,* appātihira *in* D. xiii. 14, 18; -kataṃ *here, and vary in* D. xiii.; S[cdt] appaṭihīra-*in this sutta, and so in* D. xiii. 14, *but in* xiii. 18 *foll. usually* appāṭihīra-; *as* S[mt] *here also, except in the first place*; S[d] kathaṃ; S[cmt]-kataṃ *in both suttas.*
4. Compare above, pp. 44-47.
5. Buddhaghosa takes *ganam* passam as plurals.

saying : 'Be earnest, O men, and direct in effort, towards the realisation of (rebirth in) a world of perfect happiness. For we, in consequence of similar effort, have been reborn in such a world.' "And still they answered : "No."

'Now what think you as to that, Potthapāda ? That being so, does not the talk of those Samanas and Brahmans turn out to be without good ground[1] ?'

35. 'Seyyathā pi puriso evaṃ vedeyya: "Ahaṃ yā imasmiṃ janapade janapada-kalyāṇī taṃ icchāmi taṃ kāmemîti." Tam enaṃ evaṃ vadeyyuṃ: "Ambho purisa, yan tvaṃ janapada-kalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapada-kalyāṇiṃ Khattī vā Brāhmaṇī vā Vessī vā Suddī vā ti?" Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vedeyyuṃ : "Ambho purisa yaṃ Janapada-kalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapada-kalyāṇiṃ evaṃ-nāmā evaṃ-gottā ti vā, dīghā vā rassā vā majjhimā ti vā, kāḷī vā sāmā vā maṅgura-cchavī vā ti, amukasmiṃ gāme vā nigame vā nagare vā ti ?"[2]

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1. Appātihīrakatam. Buddhaghosa explains this as 'witless' (patibhāna-virahitam). It is the contrary of sappāti hīrakatam which he explains (on § 45 below) by sappativiharanam. Perhaps the meaning of the two words is 'apposite' and 'not apposite' (compare B. R. on pratiharana).

   There is a closely-allied expression at M. P. S., pp. 26, 32, where the talk is of disciples who, when a discussion on a wrong opinion has arisen, know how to refute it according to the doctrine (Dharma), and to preach, on the other hand, a doctrine that is sappātihāriyam; that is, a doctrine which, in centra-distinction to the heresy advanced, is the apposite explanation from the Buddhist point of view. The Pāli word for miracle comes from the same root (prati-har); but to render here 'unmiraculous' would make non-sense of the passage, and both my own and Windisch's rendering of the word in the M. P. S. ('Buddhist Suttas,' p. 43 ; 'Māra und Buddha,' p. 71) must be also modified accordingly.

   On the form compare anuhīramāne, quoted at Sum. I, 61 from the Mahā-padhāna Suttanta (No. 14 in the Dīgha).
2. *All MSS.* ti vā . . . ti vā . . . vā ti . . . vā ti *except that in the first place* S^{c} *has* vā ti, and S^{dmt} ti vā ti.

Iti puṭṭho[1] no ti vadeyya. Tam enaṃ evaṃ vadeyyuṃ: "Ambho purisa yan tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesîti?" Iti puṭṭho āmo ti vadeyya. Taṃ kim maññasi Poṭṭhapāda ? Na nu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatîti'?

'Addhā kho bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatîti.'

35[2]. 'Just as if a man should say: "How I long for, how I love the most beautiful woman in the land !"

'And people should ask him : "Well ! good friend ! this most beautiful woman in the land, whom you so love and long for, do you know whether that beautiful woman is a noble lady, or of priestly rank, or of the trader class, or of menial birth ?"

'And when so asked, he should answer : "No."

'And people should ask him : "Well! good friend ! This most beautiful woman in the land, whom you so love and long for, do you know what her name is, or her family name, or whether she be tall, or short, or of medium height; whether she be dark or brunette or golden in colour[3]; or in what village, or town, or city she dwells ?"

'And when so asked, he should answer : "No."

'And people should say to him: "So then, good friend, whom you know not, neither have seen, her do you love and long for ?"

'And when so asked, he should answer : "Yes." 'Now what think you of that, Potthapāda ? Would it not turn out, that being so, that the talk of that man was witless talk ?'

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1. SS *add* samāno (*but not at* D. xiii. 19).
2. This simile recurs in the Tevigga Sutta (translated in my 'Buddhist Suttas,' S. B. E., XI, 175) and in the Magghima II, 33.
3. Mangura-kkhavī. Perhaps 'of sallow complexion.' Compare M. I, 246 where all these three words for complexion are used. Mangulī itthī at V. III, 107 = S. II, 260 is an allied form. In all these cases an unhealthy complexion is inferred. Here it must evidently be taken in a favourable sense.

36. 'Evam eva kho Poṭṭhapāda, ye te samaṇa-brahmaṇā evaṃ vādino evaṃ diṭṭhino: "Ekanta-sukhī attā hoti agogo param maraṇā ti," tyâhaṃ upasaṃ kamitvā[1] evaṃ vadāmi: "Saccaṃ kira tumhe āyasmanto evaṃ-vādino evaṃ-diṭṭhino: 'Ekanta-sukhī attā hoti arogo param maraṇā ti?' Te ca me evaṃ puṭṭhā āmo ti paṭi-jānanti. Tyâhaṃ evaṃ evaṃ vadāmi: "Apit pana tumhe āyas manto ekante-sukhaṃ lokaṃ passaṃ viharathâti ?"

ekaṃ va divasaṃ, upaḍḍhaṃ vā rattiṃ upaddhaṃ va divasaṃ, ekanta-sukhiṃ attānaṃ sañjānāthâti ? Iti puṭṭhā no ti vadant. Tyâhaṃ evaṃ vadāmi; Api pana tumhe āyasmanto jānatha: 'Ayaṃ maggo ayaṃ paṭipadā ekanta-sukhassa lokassa sacchikiriyāyâti' ?" Iti puṭṭhā no ti vadanti. Tyâhaṃ evaṃ vadāmi; "Api pana tumhe āyamanto yā tā devatā ekanta-sukhaṃ lokaṃ uppannā tāsaṃ bhāsamānānaṃ saddaṃ suṇātha: 'Supaṭipann' attha mārisā uju-patipann' attha mārisā ekanta-sukhassa lokassa sacchikiriyāya, mayam pi hi mārisā evaṃ paṭipannā ekanta-sukhaṃ lokaṃ uppannā' ti?" Iti puṭṭhā no ti vadanti. Taṃ kim maññasi Poṭṭhapada ? Na nu evaṃ sante tesaṃ samaṇa-brāhmaṇānaṃ appāṭihīra-kataṃ bhāsitaṃ sapajjatîti?'

'Addhā kho bhante evaṃ sante tesaṃ samaṇa-brāhmaṇānaṃ appāṭihīra-kataṃ bhāsitaṃ sapajjatîti.'

37. 'Seyyathā pi Poṭṭhapāda puriso cātummahāpathe nisseṇiṃ kareyya pāsādassa ārohaṇāya. Tam enaṃ evaṃ vadeyyuṃ: "Ambho purisa yassa[2] tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya, pacchimāya vā disāya, uttarāya vā disāya, dakkhiṇāya vā disāya,[3] ucco vā nīco vā majjhimo vā ti ?" Iti puṭṭho va no ti vadoyya. Tam enaṃ evaṃ vadeyyuṃ: "Ambho purisa yan tvaṃ na jānāsi na passasi, tassa tassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosîti." Iti puṭṭho amo ti vadeyya. Taṃ

1. BB *omot.*
2. BB yaṃ.
3. BB (*as usual*) *put the fourth direction* 2nd (*so in* § 46).

kim maññasi Poṭṭhapāda ? Na nu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatîti?'

'Addhā kho bhante evaṃ sante tassa purisassa appāṭihirakataṃ bhāsitaṃ sampajjatîti.'

36, 37. 'Then just so also, Potthapāda, with the Samanas and Brahmans who talk about the soul being perfectly happy and healthy after death[1]. It is just, Potthapāda, as if a man were to put up a staircase in a place where four cross roads meet, to mount up thereby on to the upper storey of a mansion. And people should say to him : "Well! good friend ! this mansion, to mount up into which you are making this staircase, do you know whether it is in the East, or in the West, or in the South, or in the North ? whether it is high, or low, or of medium size ?"

'And when so asked, he should answer : "No."

'And people should say to him : "But then, good friend, you are making a staircase to mount up into a mansion you know not of, neither have seen !"

'And when so asked, he should answer : "Yes."

'Now what think you of that, Potthapāda ? Would it not turn out, that being so, that the talk of that man was witless talk?'

'For a truth, Sir, that being so, his talk would turn out to be witless talk.'

38. 'Evam eva kho Poṭṭhapāda ye te samaṇa-bhāhmaṇā evaṃ-vādino evaṃ-diṭṭhino: "Ekanta-sukhī attā hoti arogo param maraṇā ti," tyâhaṃ upasaṃkamitvā evaṃ vadāmi: "Saccaṃ kira tumhe āyasmanto evaṃ-vādino evaṃ-diṭṭhino: 'Ekanta-sukhī attā hoti arogo param maraṇā' ti?" Te ca me evaṃ puṭṭhā āmo ti paṭijānanti. Tyâhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto ekanta-sukhaṃ lokaṃ jānaṃ passaṃ viharathâti ?" Iti puṭṭhā no ti vadanti. Tyâhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasamṃ, upaḍḍaṃ vā rattiṃ vā divasaṃ, ekanta-sukhiṃ attānaṃ sañjānāthâ?" Iti puṭṭhā no ti adanti. Tyâhaṃ avaṃ

1. § 34 is here repeated in the text.

vadāmi: "Api pana tumhe āyasanto jānātha: "Ayaṃ maggo, ayaṃ paṭipadā ekanta-sukhassa lokassa sacchikiriyāyâti'?" Iti puṭṭhā no ti vadanti. Tyâhaṃ evaṃ vadāmi: "Api pana tumhe āyasmanto yā tā devatā ekanta sukhaṃ lokaṃ uppannā, tāsaṃ[1] bhāsamānānaṃ saddaṃ suṇātha: 'Supaṭipann' attha mārisā uju-paṭipann' attha mārisā ekanta-sukhassa lokassa sacchikiriyāya, mayam pi hi mārisā evaṃ paṭipannā ekanta-sukhaṃ lokaṃ uppannā' ti?" Iti puṭṭhā no ti vadanti. Taṃ kim maññasi Poṭṭha-pāda ? Na nu evaṃ sante tesaṃ samaṇa-brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatîti?'

'Addhā kho bhante evaṃ sante tesaṃ samaṇa-brāhma-ṇanaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatîti.'

38. '[Then surely just so, Potthapāda, with those Samanas and Brahmans who postulate a soul happy and healthy after death. For they acknowledge that they know no such state in this world now. They acknowledge that they cannot say their own souls have been happy here even for half a day. And they acknowledge that they know no way, no method, of ensuring such a result[2].] Now what think you of that, Potthapāda. That being so, does not their talk, too, turn out to be without good ground?'

'For a truth, Sir, that being so, their talk would turn out to be without good ground.'

39. 'Tayo kho ' me Poṭṭhapāda atta-paṭilābhā,[3] oḷāriko atta-paṭilābho, manomayo atta-paṭilābho, arūpo atta-paṭi-lābho. Katamo ca Poṭṭhapāda oḷāriko atta-paṭilābho ? Rūpī cātummahābhūtiko kabaliṅkārâhara[4]-bhakkho, ayaṃ oḷāriko atta-paṭilābho. Katamo manomayo atta-paṭi-lābho ? Rūpī manomayo sabbaṅga-paccaṅgī ahīnindriyo,[5] ayaṃ manomayo atta-paṭilābho. Katamo ca arūpo atta-paṭilābho? Arūpī saññāmayo, ayaṃ arūpo atta-paṭi-lāho.

1. BB (*here only*) *add* devatānaṃ.
2. § 34 repeated.
3. SS paṭilābhāya.
4. BB kabaliṅkārā°.
5. S^{cdt} abhinindriyo; S^{m} abhīnindriyo; BB abīn° (*see* § 22).

39. 'The following three modes of personality, Potthapāda, (are commonly acknowledged in the world):—material, immaterial, and formless[1]. The first has form, is made up of the four elements, and is nourished by solid food. The second has no form, is made up of mind, has all its greater and lesser limbs complete, and all the organs perfect. The third is without form, and is made up of consciousness only.

40. 'Oḷārikassa[2] kho ahoṃ Poṭṭhapāda atta-paṭilābhassa pahānāya dhammaṃ desemi, desemi, yathā paṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja

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1. Olāriko, manomayo, and arûpo atta-patilābho. Buddha-ghosa here explains atta-patilābho by attabhāva-patilābho ; and on attabhāva he says (Asl. 308) that it is used for the body, or the five Skandhas, because the fool jumps to the conclusion : ' This is my soul.'

   These three forms of personality correspond nearly to the planes, or divisions, into which the worlds are divided in the later Buddhist theory—(1) the eleven kāmāvakara worlds, from purgatory below to the deva heavens above, both inclusive: (2) the rûpāvakara worlds, which are the sixteen worlds of the Brahma gods, and are attained to by the practice of the Four Raptures (the Four Guānas): (3) the four arūpāvakara worlds, attained to by the practice of four of the Vimokkhas (Nos. 4-7)

   It will be noticed that the lowest of these three planes includes all the forms of existence known in the West, from hell beneath to heaven above. And that the others are connected with the pre-Buddhistic idea of ecstatic meditation leading to special forms of re-existence.

   But it is clear from § 58 below that the opinion here put forward is intended to represent, not any Buddhist theory, but a view commonly entertained in the world, such as Potthapāda himself would admit, and indeed has admitted (above, §§ 21-23). I" either case, of course, these modes of existence would be, from the Buddhist point of view, purely temporary. They are the fleeting union of qualities that make up, for a time only, an unstable individuality.
2. BB *add* pi.

viharissathâti. Siyā kho pana te[1] Poṭṭhapāda evam assa: "Saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe a dhamme sayaṃ abhiññā sacchikatvā upasam-pajja viharissati,[2] dukkho ca kho vihāro ti." Na kho pan' etaṃ Poṭṭhapada evaṃ daṭṭhabbaṃ. Saṃkilesikā c'eva dhammā pahīyissantî, vodāniyā[3] dhammā abhivaḍḍhis-santi, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, pāmujjaṃ c' eva bhavissati pīti ca passaddhi ca sàti ca sam pajaññañ ca, sukho ca vihāro.

41. 'Manomayassa pi kho ahaṃ Poṭṭhapāda atta-paṭilābhassa pahānāya dhammaṃ desemi yathā paṭipannānaṃ vo[4] saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūruṃ vepullatañ ca diṭṭhe va dhamme sayaṃ bhiññā sacchikatvā upasampajja viharissathâti. Siyā kho panā te Poṭṭhapāda evam assa: "Saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, pañña-pāripūriṃ vepullatañ ca ditthe va dhamme sayaṃ adhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro câti."[5] Na kho pan' etaṃ Poṭṭhapāda evaṃ daṭṭhabbaṃ. Saṃkilesikā c' eva[6] dhammā phaīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullaṭañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati, pāmujjaṃ c' eva bhavissati pīti ca passaddhi ca sati ca sampajaññañ ca, sukho ca vihāro.

42. 'Arūpassa pi kho ahaṃ Poṭṭhapāda atta-paṭilābhassa pahānāya dhammaṃ desemi yathā paṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā

1. SS *omit* te.
2. SS viharissanti *here and twice in* § 41, *but* S^{m} °ati *the second time in* § 40, *and all four* °ati *twice in* § 42.
3. BB *add* ca (*three-times*).
4. SS kho.
5. SS dukkho vihāro câti (*here and in* § 42).
6. SS *Omit here.*

abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharis-sathâti. Siyā kho pana te Poṭṭapāda evam assa :

Saṃkilesikā dhammā pahīyissanti vodāniyā dhammā abivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharis-sati, dukkho ca kho vihāro ti." Na kho pan' etaṃ Poṭṭhapāda evaṃ daṭṭhabbaṃ. Saṃkilesikā c' eva dhammā pahīyissanti, vodāniyā dhammā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhame sayaṃ abhiññā sacchikatva upasampajja viharissati, pāmujjaṃ c' eva bhavissati pīti ca passaddhi ca sati ca[1] samajaññañ ca, sukho ca vihāro.

40-42. 'Now I teach a doctrine, Potthapāda, with respect to each of these[2], that leads to the putting off of that personality ; so that, if you walk according to that doctrine, the evil dispositions one has acquired may be put away[3]; the dispositions which tend to purification[4] may increase; and one may continue to see face to face, and by himself come to realise, the full perfection and grandeur of wisdom.

'Now it may well be, Potthapāda, that you think : "Evil dispositions may be put away, the dis-positions that tend to purification may increase, one may continue to see face to face, and by himself come to realise, the full perfection and grandeur of wisdom, but one may continue sad." Now that, Potthapāda, would not be accurate judgment. When such conditions are fulfilled, then there will be joy, and happiness, and peace, and in continual mindfulness and self-mastery, one will dwell at ease.

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1. SS *omit* ca.
2. The whole paragraph is repeated for each of the three modes of personality.
3. These samkilesikā dhammā are identified by Buddhaghosa with the twelve kāmāvakara-akusala-kittappāda of Dhamma Samgani 365-430. But compare, *contra,* Dh. S. 1241 (where, of course, the word apariyāpannā must be struck out).
4. Buddhaghosa explains these as 'tranquillity and insight.'

43. 'Pare ce Poṭṭhapāda amhe evaṃ puccheyyuṃ : "Katamo pana so āvuso oḷāriko atta-paṭilābho yassa tumhe pahānāya dhammaṃ desetha yathā paṭi pannānaṃ vo saṃkilesikā dhammā pahīyissanti, vōdāniyā dhammā ābhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathâti?" tesaṃ mayaṃ evaṃ puṭṭhā evaṃ vyāka-reyyāma: "Ayaṃ vā so āvuso oḷāriko atta-paṭilābho yassa mayaṃ pahānāya dhammaṃ desema yathā paṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissa thâti.' "

44. 'Pare ce Poṭṭhapāda amhe evaṃ puccheyyuṃ : "Katamo pana so āvuso manomayo atta-paṭilābho yassa tumhe pahānāya dhammaṃ desetha yāthā paṭi pannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathâti?" tesaṃ mayaṃ evaṃ puṭṭhā evaṃ vyākareyyāma: "Ayaṃ vā so āvuso manomayo atta-paṭilābho yassa mayaṃ pahānāya dhammaṃ desema[1] yathā paṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathâti.' "

45. [2]'Pare ce Poṭṭhapāda amhe evaṃ puccheyyuṃ: "Katamo pana so āvuso arūpo[3] atta-paṭilābho yassa tumhe pahānāya dhammaṃ desetha yathā paṭipannānaṃ vo saṃkilesikā[4] dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja

1. SS deseyyāma (*here only*).
2. S^c *omits this section.*
3. SS rūpo.
4. S^t *adds* c'eva.

viharissathâti' ?" tesaṃ mayaṃ evaṃ puṭṭhā evaṃ vyākareyyāma : "Ayaṃ vā so āvuso arūpo atta-paṭilābho yassa[1] mayaṃ pahānāya dhammaṃ desema, yathā paṭipannānaṃ vo saṃkilesikā[2] dhammā pahīyissanti, vodāniyā dhammā bhivāḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathâti.' "

'Taṃ kim maññasi Poṭṭhapāda? Nanu evaṃ[3] sante sappāṭihīrakataṃ bhāsitaṃ sampajjatîti'?

'Addhā kho bhante evaṃ sante sappāṭithīrakataṃ bhāsitaṃ sampajjatîti.'

43-45. 'And outsiders, Potthapāda, might question us thus: "What then, Sir, is that material (or that mental, or that formless) mode of personality for the putting away of which you preach such a doctrine as will lead him who walks according to it to get free from the evil dispositions he has acquired, to increase in the dispositions that tend to purification, so that he may continue to see face to face, and by himself come to realise, the full perfection and grandeur of wisdom?" And to that I should reply (describing it in the words I have now used to you[4]) : "Why this very personality that you see before you is what I mean."

'Now what think you of that, Potthapāda. That being so, would not the talk turn out to be well grounded ?'

'For a truth, Sir, it would.'

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1. *MSS* yassa vā (*here only*).
2. S[t] *adds* c' eva.
3. S[ct] c' eva; S[m] c'evam.
4. In the words of §§ 39, 40; that is, that whatever the mode of existence, of temporary individuality, there is happiness obtainable; but only in one way, by getting rid, namely, of certain evil dispositions, and by the increase of certain good dispositions. Buddhaghosa thinks this is said in protest against those who, seeking for happiness beyond the grave, do not admit that happiness can be reached here (as above, in § 34).

   The above rendering of the elliptical phrase Ayam vā so is confirmed by the simile in § 46.

46. 'Seyyathā pi Poṭṭhapāda puriso nisseṇiṃ kareyya pāsādassa ārohaṇāya, tass' eva pāsādassa heṭṭhā. Tam enaṃ evaṃ vadeyyum: "Ambho purisa yassa tvaṃ pāsā-dassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ puratthimāy vā disāya, dakkhiṇāya vā disāya, pacchimāya vā disāya, uttarāya vā disāya, ucco vā nīco vā nīco vā majjho vā ti?" So ce evaṃ vadeyya: "Ayaṃ vā[1] so āvuso pāsādo yassâhaṃ ārohanāya nisseṇiṃ karomi tass' eva pāsadassa hetthā ti". Taṃ kiṃ maññasi Poṭṭhapāda ? nanu evaṃ sante tassa purisassa sappāṭihīrakataṃ[2] bhāsitaṃ sampajjatîti'?

'Addhā kho bhante evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjatîti.'

46. 'Just, Potthapāda, as if a man should construct a staircase, to mount up into the upper storey of a palace, at the foot of the very palace itself. And men should say to him[3]:

' "Well! good friend ! that palace, to mount up into which you are constructing this staircase, do you know whether it is in the East, or in the West, or in the South, or in the North ? whether it is high or low or of medium size ?"

'And when so asked, he should answer: "Why! here is the very palace itself! It is at the very foot of it I am constructing my staircase with the object of mounting up into it."

'What would you think, Potthapāda, of that ? Would not his talk, that being so, turn out to be well grounded ?'

'For a truth, Sir it would.'

47. Evam eva kho Poṭṭhapāda pare ce amhe evaṃ puccheyyuṃ: "Katamo pana so āvuso olāriko atta-paṭilābho"? . . . pe . . . "Katamo pana so āvuso manomayo atta-paṭilābho ?" . . . pe . . . Pare ce Poṭṭhapāda amhe evaṃ puccheyyuṃ: "Katamo pana so āvuso arūpo atta-paṭilābho yassa tumhe pahānāya dhammaṃ desetha yathā paṭipannānaṃ vo saṃkilosikā pahīyissanti, vodā-niyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca

1. BB *omit.*
2. S[d] sappaṭihīrakathaṃ.
3. See above, § 37.

diṭṭhe va dhamme abhiññā sacchikatvā upasampajja viharissathâti ?" tesaṃ mayaṃ puṭṭhā evaṃ vyākareyyāma: "Ayaṃ vā so āvuso arūpo atta-paṭilābho yassa mayaṃ pahānāya dhammaṃ desema yathā paṭi-pannānaṃ vo saṃkilesikā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññā-pāripūriṃ vepullatañ ca diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathâti." '

'Taṃ kim maññasi Poṭṭhapāda ? Na nu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjatîti ?'

'Addhā kho bhante evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjatîti.'

47. 'Then just so, Potthapāda, when I answer thus[1] to the questions put to me.'

48. Evaṃ vutte Citto Hatthisāri-putto Bhagavantaṃ etad avoca:

'Yasmiṃ bhante samaye oḷāriko atta-paṭilābho hoti, mogh'assa tasmiṃ samaye manomayo atta-paṭilābho hoti, mogho arūpo atta-paṭilābho hoti. Oḷāriko assa[2] attapaṭilābho tasmiṃ samaye sacco hoti. Yasmiṃ bhante samaye manomayo atta-paṭilābho hoti. Yasmiṃ bhante samaye oḷāriko atta-paṭilābho hoti, mogho arūpo atta-paṭilābho hoti. Manomayo assa atta-paṭilabho tasmiṃ samaye sacco hoti. Yasmiṃ bhante samaye arūpo atta-paṭilābho hoti, mogh'assa tasmiṃ samaye oḷāriko atta-paṭilābho hoti, mogho manomayo atta-paṭilābho hoti. Arūpo assa atta-paṭilābho tasmiṃ samaye samaye sacco hotîti.'

48. Now when he had thus spoken, Kitta, the son of the elephant trainer, said to the Exalted One :

'At that time, Sir, when a man is in possession of any one of the three modes of personality, are the other two unreal to him then ? Is it only the one he has that is real[3] ?'

49. 'Yasmiṃ Citta samaye oḷāriko atta-paṭilāpho hoti,

1. §§ 42-45 repeated in full.
2. BB va 'ssa (*thrice*).
3. Each of the three cases is given in full.

n' eva tasmiṃ samaye manomayo atta-paṭilābho ti[1] saṅkhaṃ gacchati, na arūpo atta-paṭilābho ti saṅkhaṃ gacchati, oḷāriko atta-paṭilābho tveva tasmiṃ samaye sankhaṃ gacchati. Yasmiṃ Citta samaye manomayo atta-paṭilābho hoti, n'ove tasmiṃ samaye oḷāriko atta-paṭilābho ti saṅkhaṃ gacchati, na arūpo atta-paṭilābho ti saṅkhaṃ gacchati, manomayo atta-paṭilābho tveva tasmiṃ samaye saṅkhaṃ gacchati. Yasmiṃ Citta samaye arūpo atta paṭilābho hoti, n' eva tasmiṃ samaye oḷāriko atta-paṭilābho ti saṅkhaṃ gacchati, na manomayo atta-paṭilabho ti saṅkhaṃ gacchati, arūpo atta-paṭilābho tveva tasmiṃ samaye saṅkhaṃ gacchati. Sace taṃ Citta evaṃ puccheyyuṃ: "Ahosi tvaṃ atītam addhānaṃ, na tvaṃ na ahosi, bhavisssasi tvaṃ anāgatam addhānaṃ. ma tvaṃ na bhavissasi, atthi tvaṃ etarahi, na tvaṃ n'atthîti?", evaṃ puṭṭho tvaṃ Citta kin ti vyākareyyāsîti ?'

'Sace maṃ bhante evem puccheyyuṃ: "Ahosi tvaṃ atitam addhānaṃ na tvaṃ na ahosi, bhavissasi tvaṃ anāgatam addhānam, na tvaṃ na bhavissasi, atthi tvaṃ etarahi, na tvaṃ n' atthîti ?" evaṃ puṭṭho ahoṃ bhante evaṃ vyākareyyaṃ[2]: "Ahos' ahaṃ atītam addhānaṃ nâham nâhosiṃ bhavissām' ahaṃ[3] anāgatam addhānam nâhaṃ ṇa bhavissāmi, atthâhaṃ etarahi nâhaṃ n' atthîti?" Evaṃ puṭṭho ahoṃ bhaṃ bhante evaṃ vyākareyyan ti.'[4]

49. 'At the time, A'itta, when any one of the three modes of personality is going on, then it does not come under the category of either of the other two. It is known only by the name of the mode going on.

'If people should ask you, Kitta, thus : "Were you in the past, or not ? Will you be in the future, or not? Are you now, or not?"—How would you answer ?'

'I should say that I was in the past, and not not; that I shall be in the future, and not not; that I am now, and not not.'

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1. SS hoti *for ti throughout* §§ 49, 51, 53.
2. BB °yuṃ.
3. SS bhavissâhaṃ.
4. SS vyākareyyaṃ; BB byākareyyan ti.

50. 'Sace pana taṃ[1] Citta evaṃ puccheyyuṃ: "Yo te ahosi atīto atta-paṭilābho, sveva[2] te atta-paṭilābho sacco, mogho anāgto mogho paccuppanno? Yo vā[3] te bhavissati anāgato atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho anāgato mogho paccuppanno ? Yo va te etarahi paccupanno atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho atīto mogho anāgato ti?", evaṃ puṭṭho tvaṃ Citta kin ti vyākareyyāsîti ?'

'Sace pana maṃ[4] bhante evaṃ puccheyyuṃ: "Yo te ahosi atito atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho anāgato mogho paccuppanno? Yo vā te bhavissati anāgato atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho atīto mogho paccuppanno ? Yo vā te etarahi paccuppanno atta-paṭilābho, sveva te atta-paṭilābho sacco, mogho atīto mogho anāgato ti?", evaṃ puṭṭho ahaṃ bhante evaṃ vyākareyyaṃ: "Yo me ahosi atīto atta-paṭilābho sveva me atta-patilābho tasmiṃ samaya sacce ahosi, megho anāgato mogho paccuppanno. Yo vā me bhavissati anāgato atta paṭilābho, sveva me atta-paṭitabho tasmiṃ samaye sacco bhavissati, mogho atīto bhavissati mogho paccuppanno. Yo me etarahi paccuppanno attta-paṭilābho, sveva me atta-paṭilābho sacco, mogho atīto mogho anāgato ti." Evaṃ puṭṭho ahaṃ bhante vyākareyyan ti.'

50. 'Then if they rejoined : "Well! that past personality that you had, is that real to you; and the future personality, and the present, unreal ? The future personality that you will have, is that real to you; and the past personality, and the present, unreal ? The personality that you have now, in the present, is that real to you ; and the past personality, and the future, unreal ? "— How would you answer ?'

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1. SS evaṃ.
2. S[d] so ca; S[t] so ca va (*here only*); S[m] so c'eva; BB so va *through this paragraph, so ca through the next.*
3. BB *omit* vā (*six times*).
4. SS *omit.*

'I should say that the past personality that I had was real to me at the time when I had it ; and the others unreal. And so also in the other two cases.'

51. 'Evam eva kho Citta yasmiṃ samaye oḷāriko atta-paṭilābho hoti, n' eva tasmim samaye manomayo atta-paṭlābho ti saṅkhaṃ gacchati, na arūpo atta-paṭitābho ti saṅkhaṃ gacchati, oḷāriko atta- paṭilābho tveva tasmiṃ samaye saṅkhaṃ gacchati. Yasmiṃ Citta samaye mano mayo atta-paṭilābho hoti . . . pe . . . Yasmiṃ Citta samaye arūpo atta-paṭilā-paṭilābho hoti, n' eva tasmiṃ samaye oḷāriko atta-paṭilābho hoti, n' eva tasmiṃ samaye oḷāriko atta-paṭilābho ti saṅkhaṃ gacchati, na[1] manoṃayo atta-paṭilābho ti saṅkhaṃ gacchati, arūpo atta-paṭilābho tveva tasmiṃ samaye saṅkhaṃ gacchati.

51. 'Well! Just so, Kitta, when any one of the three modes of personality is going on, then it does not come under the category of either of the other two.

52. 'Seyyathā pi Citta gavā khīraṃ, Khīramhā dadhi, dadimhā navanītaṃ, navanītamhā sappi, sappimhā sappi-maṇḍo, yasmiṃ samaye khīraṃ hoti n'eva tasmiṃ samaye dadhîti saṅkhaṃ gacchati, na navanītan ti saṅkhaṃ gacchati, na sappîti saṅkhaṃ gacchati, na sappi-maṇḍo ti saṅkhaṃ gacchati, khīran tveva tasmiṃ samaye saṅkhaṃ gacchati; yasmiṃ samaye dadhi hoti . . . navanītaṃ hoti . . . sappi hoti . . . sappi-maṇḍo hoti, n' eva tasmiṃ samaye khīran ti saṅkhaṃ gacchati, na dadhîti saṅkhaṃ gacchati, na navanītan ti saṅkhaṃ gacchati, na sappîti saṅkhaṃ gacchati, sappi-maṇḍo tvea tasmiṃ samaye saṅkhaṃ gacchati.

52. 'Just, Kitta, as from a cow comes milk, and from the milk curds, and from the curds butter, and from the butter ghee, and from the ghee junket ; but when it is milk it is not called curds, or butter, or ghee, or junket; and when it is curds it is not called by any of the other names ; and so on—

53. 'Evam eva kho Citta yasmiṃ samaye oḷāriko atta-paṭilābho hoti . . . pe . . . Yasmim Citta samaye mano-mayo

1. SS *omit.*

atta-paṭilābho hoti . . . pe . . . Yasmiṃ Citta samaye arūpo atta-paṭilābho hoti, n' eva tasmiṃ samaye oḷāriko atta-paṭilābho ti saṅkhaṃ sacchati, na manomayo 'atta-paṭilābho ti saṅkhaṃ gacchati, arūpo atta-paṭilābho tveva tasmiṃ samaye saṅkhaṃ gacchati. Itima[1] kho Citta loka-samaññā loka-vohārā loka-paññattiyo yāhi Tathāgato voharati aparāmasan ti.'

53. 'Just so, Kitta, when anyone of the three modes of personality is going on, it is not called by the name of the other. For these, Kitta, are merely names, expressions, turns of speech, designations in common use in the world. And of these a Tathāgata (one who has won the truth) makes use indeed, but is not led astray by them[2].'

54. Evaṃ vutte Poṭṭhapādo paribbājako Bhagavantaṃ etad avoca:

'Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūḷhassa vā maggaṃ acikkheyya, andha kāre vā tela-pajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintîti—evam evaṃ Bhagavatā aneka-pariyāyena dhammo pakāsito. Esâhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhu-saṃghañ ca. Upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ[3] gatan ti.'

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1. BB Imā (*and so* S^m itimā *corrected to* imā).
2. The point is, of course, that just as there is no *substratum* in the products of the cow, so in man there is no *ego*, no constant unily, no 'soul' (in the animistic sense of the word, as used by savages). There are a number of qualities that, when united, make up a personality—always changing. When the change has reached a certain point, it is convenient to change the designation, the name, by which the personality is known—just as in the case of the products of the cow. But the abstract term is only a convenient *form of expression*. There never was any personality, *as a separate entity*, all the time.

   The author of the Milinda (pp. 25, 27) has a precisely similar argument.
3. *So all MSS.*

54. And when he had thus spoken, Potthapāda, the mendicant, said to the Exalted One :

'Most excellent, Sir, are the words of thy mouth; most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms,—just even so has the truth been made known, in many a figure, by the Exalted One. And I, Sir, betake myself to the Exalted One as my guide, to his Doctrine, and to his Order. May the Exalted One accept me as an adherent; as one who, from this day forth as long as life endures, has taken him as his guide.'

55. Citto pana Hatthisāri-putto Bhagavantaṃ etad avoca:

'Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andha-kāre vā tela-pajjottaṃ dhāreyya: cakkhumanto rūpāni dakkhintîti—evam evaṃ Bhagavatā aneka-pariyāyena dhammo pakāsito. Esâhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhu-saṃghañ ca. Labheyyâhaṃ bhante Bhagavato santike pabbajjaṃ, jabheyyaṃ upasampadan ti.'

55. But Kitta, the son of the elephant trainer, though he made use of the same words, concluded with the request: 'And may I be permitted to go forth from the world under the Exalted One ; may I receive admission into his Order.' [203]

56. Alattha kho Citto Hatthisāri-putto Bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirûpasam-panno kho pan' āyasmā Citto Hatthisāri-putto eko[1] vūpakaṭṭho appamatto ātāpī pahitatto viharanto, na cirass' eva yass' atthāya kula-puttā sammad eva agārasmā ana-gāriyaṃ pabbajjanti tad anuttaraṃ brahmacariyaṃ pariyosānaṃ diṭṭhe va dhamme sayaṃ abhiññā sacchi-katvā upsampajja

1. BB *omit.*

vihāsi, 'khīnā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nâparam itthattāyâti' abbhaññāsi. Aññataro kho pan' āyasmā Citto Hatthisāri-putto arahataṃ ahosîti.

56. And his request was granted, and he was received into the Order. And from immediately after his initiation Kitta, the son of the elephant trainer, remained alone and separate, earnest, zealous, and resolved. And e'er long he attained to that supreme goal of the higher life for the sake of which the clansmen go forth utterly from the household life to become houseless wanderers—yea! that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face! And he became conscious that rebirth was at an end; that the higher life had been fulfilled; that all that should be done had been accomplished ; and that, after this present life, there would be no beyond !

So the venerable Kitta, the son of the elephant trainer, became yet another among the Arahats.

Poṭṭhapāda-Suttantaṃ.[1]

Here ends the Potthapāda Suttanta.

1. BB Poṭṭhapāda-Suttaṃ niṭṭhitaṃ navamaṃ.

INTRODUCTION
TO THE
Subha Sutta

Subha Sutta is a short one and is almost identical with the Sāmaññaphala Sutta differing from it only in dividing the states of mind under three heads of Sīla (conduct), Samādhi (concentration), and pañña (wisdom). The chief reason of this Suttanta being treated as a seperate on is that Samādhi includes this Jhānas, but also other, and very different things. These are the habit of guarding the doors of one's senses ; constant mindfulness and self possession and the faculty of being content with little. From the negative point of view it is said to include emancipation from ill-temper, inertness of mind and body, worry, and perplexity; from the positive point of view it is said to include a constant state of joy and peace.

x. Subha Sutta

[Conduct, Concentration, and Intellect.]

1. 1. Evam me sutaṃ. Ekaṃ samayaṃ āyasmā Ānando Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, acira-patinibbute Bhagavati. Tena kho pana samayena Subbo māṇavo Todeyya-putto Sāvatthiyaṃ paṭivasati kenacid eva karaṇīyena.

1. Thus have I heard. The venerable Ānanda was once staying at Savatthi in the Geta Wood, in Anātha Pindika's pleasaunce, shortly after the Exalted One had died away[1]. Now at that time the young Brahman Subha, the son of the man of Tudi[2], was dwelling at Sāvatthi on some business or other.

2. Atha kho Subho māṇavo Todeyya-putto aññataraṃ māṇavakaṃ[3] āmantesi: 'Ehi tvaṃ māṇavaka, yena samaṇo Ānando ten' upasaṃkama,[4] upasaṃkamitvā mama vacanena samaṇaṃ Ānandaṃ appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ puccha: "Subho māṇavo Todeyya-putto bhavantaṃ Ānandaṃ appâbādham appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ pucchatîti," evañ ca vadehi: "Sādhu kira bhavaṃ Ānando yena Subbassa māṇavassa Todeyya-puttassa nivesanaṃ ten' upasaṃ-kamatu anukampaṃ upādāyâti." '

2. Now Subha, the young Brahman, addressed a certain young man, and said:

'Come now, young man. Go to the Samaṇa Ānanda, and

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1. The full details are given in Sumangala Vilāsinī, p. 7.
2. A village near Sāvatthi, now in Nepal territory.
3. B[m] māṇavaṃ.
4. SS °kami (*and so at* xii. 4).

ask in my name as to whether his sickness and indisposition has abated, as to his health and vigour and condition of ease ; and say : " 'There well if the venerable Ānanda would be so kind as to pay a visit to Subha, the young Brahman, the son of the man of Tudi." '

3. 'Evaṃ bho' ti kho so māṇavako Subhassa māṇavassa Todeyya-puttassa patissutvā[1] yen' āyasmā Ānando ten' upasaṃkami upasaṃkamitvā āyasmatā Ānandena saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ckamantaṃ nisīdi. Ekamantaṃ nisinno kho so māṇavako āyasmantaṃ Ānandaṃ etad avoca:

'Subho māṇavo Todeyya-putto bhavantaṃ Ānandaṃ appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu vihāraṃ pucchati, evañ ca vadeti: "Sādhu kira bhavaṃ Ānando yena Subhassa māṇavassa Todeyya-pītā[2] app' eva nāma sve pi upasamkameyyāma, kālañ ca samayañ ca upādā yâti.'

Atha kho so māṇavako[3] uṭṭhay asanā yena Subho māṇavo Todeyya-putto ten' upasaṃkami, upasaṃkamitvā Subhaṃ māṇavaṃ Todeyya-puttaṃ etad avoca:

3. 'Very well, Sir,' said that young man in reply. And he went to the place where the venerable Ānanda was staying, and exchanged with him the greetings and compliments of politeness and courtesy, and took his seat apart. And, so seated, he delivered to the venerable. Ānanda the message with which he had been charged. 'Come now, young man. Go to the Samaṇa Ānanda, and ask in my name as to whether his sickness and indisposition has abouted, as to his health and vigour and condition of ease, and say: " There well if the venerable Āṅanda would be so kind as to pay a visit to subha, the young Brahman, the son of the ṁan of Tude".

4. 'Avocumha kho mayaṃ bhoto vacanena taṃ

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1. Bᵐ paṭisutvā.
2. Bᵐ pitā, *and below.*
3. Sᵈ Evaṃ bho' ti kho so māṇavako āyasmato Ānandassa paṭisuṇitvā; *and so* Bᵐ *with* paṭisutvā.

bhavantaṃ Ānandaṃ: "Subho[1] māṇavo Todeyya-putto bhavantaṃ Ānandaṃ appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ pucchati, evañ ca vadeti: 'Sādhu kira bhavaṃ Ānando yena Subhassa māṇavassa Todeyya-puttassa nivesanaṃ ten' upasaṃkamatu anukampaṃ upādāyâti.' " Evaṃ vutte bho samaṇo Ānando maṃ etad avoca: "Akālo kho māṇavaka, atthi me ajja bhesajja-mattā pītā, app' eva nāma sve pi upasaṃkameyyāma kālañ ca samayañ ca upādāyâti." Ettāvatā pi kho bho katam' eva etaṃ[2] yato kho sobhavaṃ Ānando okāsam akāsi svātanāya pi upasaṃkamanāyâti.'

4. On hearing that message, the venerable Ānanda said to him :

'It is not just now, young man, convenient, for I have just taken medicine. But perhaps I may be able to go on the morrow, if so be that conditions and opportunity seem fit.'

Then that young man arose from his seat, and went to Subha, and told him all, and added :

'So, Sir, the matter has been so far accomplished that perhaps the venerable Ānanda may be able to come on the morrow, if so be that conditions and opportunity seem fit.'

5. Atha kho āyasmā Ānando tassā rattiyā accayena pubbaṇha-samayaṃ nivāsetvā patta-cīvaraṃ ādāya Ceta-kena bhikkhunā pacchā samaṇena yena Subhassa māṇa-vassa Todeyya-puttassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Atha kho Subhe māṇavp Todeyya-putto yen' āyasmā Ānando ter' upasamkami, upasaṃkamitvā āyaṣmatā Ānandena saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamāntaṃ nisinno kho Subho māṇavo Todeyya-putto āyasmantaṃ Ānandaṃ etad avoca:

'Bhavaṃ hi Ānando tassa bhoto Gotamassa dīgha-rattaṃ upaṭṭhāko santikāvacaro samīpa-cārī. Bhavaṃ etaṃ Ānando jāneyya yesaṃ so bhavaṃ Gotao dhammānaṃ uaṇṇa-

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1. B[m] *adds* kho.
2. S[cmt] katamo ca etaṃ; S[d] katame ca evaṃ.

vādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi.[1] Katamesānaṃ kho[2] bho Ānanda dhammānaṃ so bhavaṃ Gotamo vaṇṇa-vādi aho, kattha[3] ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesîti?'

5. And the venerable Ānanda, when the night had passed away, dressed himself early in the morning, and went, in his robes and carrying his bowl, with a Bhikkhu from the Ketiya country as his attendant, to Subha's house, and took his seat on the mat spread out for him. And Subha, the young Brahman, the son of the man of Tudi, came there where he sat, and exchanged with the venerable Ānanda the greetings and compliments of politeness and courtesy, and took his seat on one side. And, so seated, he said to the venerable Ānanda :

'You, Sir, have waited long on the venerable Gotama, constantly near him, continually in his company. You, Sir, will know what were the things the venerable Gotama was wont to praise ; to which he used to incite the folk, in which he established them, and made them firm. What were they, Ānanda ?'

6. 'Tiṇṇaṃ kho māṇava khandhānaṃ so Bhagavā vaṇṇa-vadi ahosi, ettha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi. Katamesaṃ tiṇṇaṃ ? Ariyassa silakkhandhassa, ariyassa samādhikkhandhassa, ariyassa paññakkhandhassa. Imesaṃ kho māṇava tiṇṇaṃ khan-dhānaṃ so Bhagavā vaṇṇa-vādī ahosi, ettha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesîti.'

'Katamo pana so bho Ānanada ariyo sīlakkhandho yassa so bhavaṃ Gotamo vaṇṇa-vādī ahosi yattha ca imaṃ jana-taṃ samādapesi nivesesi patiṭṭhāpesîti ?'

6. 'Three are the bodies of doctrine, O Brahman, which the Exalted One was wont to praise ; to which he used to incite the folk, in which he established them, and made them firm. And what are the three ? The so noble body of doctrine regarding right conduct, the so noble body of doctrine regarding self-

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1. *So all other MSS.* ;S^m^ ṭhāp^o^ *throughout.*
2. B^m^ G^r^ *omit.*
3. S^c^ katamañ; S^d^ katthañ; S^mt^ kathañ.

concentration, the so noble body of doctrine regarding intelligence[1]'.

'And what, Ānanda, is this so noble body of doctrine regarding right conduct (Sīla) in praise of which the venerable Gotama was wont to speak ; to which he used to incite the folk, in which he established them, and made them firm ?'

7. 'Idha māṇava Tathāgato loke uppajjati arahaṃ sammā-sambuddo . . . evaṃ kho māṇava bhikkhu sīṇava bhikkhu sīla-sampanno hoti.

[*See* Sāmañña-Phala-Sutta, §§ 40-63.[3]]

7. [The reply §§ 7-29 is §§ 40-63 of the Sāmañña-phala Sutta, including:

1. The appearance of a Buddha, and his preaching.
2. The awakening of a hearer, and his entry into the Order.
3. His self-training in act, word, and speech.
4. The minor details of morality he observes.
5. The absence of fear, confidence of heart thence resulting.

And the answer concludes the enumeration with the words:—]

30. 'Ayaṃ kho so māṇava ariyo sīlakkhandho yassa so Bhagavā vaṇṇa-vādi ahosi, ettha[4] ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi. Atthi c' ev' ettha uttariṃ karaṇīuam ti.'

'Acchariyaṃ bho Ānanda, abbhutam bho Ānanda. So câyaṃ bho Ānanda ariyo sīlakkhandho paripuṇṇo no aparipuṇṇo, evaṃ paripuṇṇaṃ vâham[5] bho Ānanda ariyaṃ

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1. On these three Skandhas of doctrine, see above, p. 82, and A.I, 125, etc.
2. SS *gice the full text* ; B[m] *inserts* ii. §§ 40-43 *down to* yam pi māṇava bhikkhu pāṇâtipātaṃ. . . pa . . . yathā vā pan' eke bhonto, *etc.* (D. ii. 62). Ayaṃ kho so māṇava bhikkhu evaṃ sīla-sampanno (D. ii. 63).
3. *In the* Subha-Sutta māṇava *is substituted for* mahārāja.
4. B[m] yattha.
5. B[m] paripuṇṇañ câhaṃ.

sīlakkhandhaṃ ito bahidhā aññesu samaṇa-brāmaṇesu na samanupassāmi. Evaṃ paripuṇṇaṃ ca bho Ānanda ari-yaṃ sīlakkhandhaṃ ito bahidhā aññe samaṇa-brahmaṇā attani samanupasseyyuṃ, te tāvataken' eva-attamanā assu: n' atthi no kiñci uttariṃ karaṇīyan ti"? Atha ca pana bhavaṃ Ānando evam āha: 'Atthi c' ev' ettha uttariṃ karaṇīyan ti.'

30. 'And there is yet something further, according to this system, still to be done.'

'Wonderful is this, Ānanda, and mysterious—both that this so noble group of conduct is well-rounded, not incomplete ; and that I perceive no other, like unto it, among the other Samaṇas and Brāhmaṇas outside of this communion. And were they also to perceive such in themselves, then would they be satisfied with thus much, and would say : "So far is enough. We have done thus much. The aim of our Samaṇaship has been reached." But you, Ānanda, on the other hand, say : "There is yet something further, according to your system, still to be done." '

Subha-Suttamhi Paṭhamaka-Bhāṅavāraṃ.[1]

Here ends the First Portion for Recitation in the Subha Sutta.

2. 1. 'Katamo pana so bho Ānanda ariyo samādhi-kkhandho yassa so bhavaṃ Gotamo vaṇṇa-vādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesîti'?

'Kathañ ca māṇava bhikkhu indriyesu gutta-dvāro hoti?[2] **. . . nâssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti.**

[Sāmañña-Phala-Sutta, §§ 64-76].

II. 1. 'And what, Ānanda, is this so noble body of doctrine regarding self-concentration (Samādhi) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm ?'

[The answer §§ 2-18 is §§ 64-82 of the Sāmañña-phala Sutta, that is to say :

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1. B^{m} *omuts.*
2. SS B^{m} *insert whole text.*

1. The way in which he learns to guard the door of his senses.

2. The constant mindfulness and self-possession that he gains.

3. The power of being content with little, with simplicity of life.

4. The emancipation of heart from the Five Hindrances—covetousness, ill-temper, sloth of body and mind, excitement and worry, and perplexity.

5. The resulting joy and peace that pervades his bodily frame, and fills his heart.

6-9. The Four Raptures (Ghānas).

And the answer is followed by the same injunction as to something further to be done, and the same rejoinder as above in Chapter I, § 30.]

13. 'Yam pi māṇava bhikkhu vivicc' eva kamehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamajjhānaṃ upasampajja viharati, so imam eva kāyaṃ vivekajena pīti-sukhena abhisandeti, parisandeti paripureti parippharati, nâssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti. Idam pi 'ssa hoti samādhismiṃ.

14. 'Puna ca paraṃ māṇava bhikkhu vitakka-vicarā-naṃ[1]. . . apphutaṃ hoti.

[Sāmañña-Phala-Sutta, §§ 77, 78.]

. . . pe . . . Idam pi 'ssa hoti samādhismiṃ.

16. Pana ca paraṃ maṇava bhikkhu pitiya ca viragā upekhako viharati[2]. . . apphutaṃ hoti.

[Sāmañña-Phala-Sutta, §§ 79-82]

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1. Bm *repeats down to* apphuṭam assa. Evam eva kho māṇava bhikkhu || pa || Yam pi māṇava bhikkhu vittakka vicārānaṃ vupasamā dutiyaṃ upasampajja viharati, so imam eva kāyaṃ, *etc.*

2. Bm *repeats as above to* evam eva kho māṇava bhikkhu || pa || yam pi . . . || pa || tatiyaṃ . . . Puna ca paraṃ māṇava bhikkhu sukhassa ca. . . apputaṃ hoti. Evam eva kho māṇava bhikkhu. . . || pa || . . . Yam pi, *etc.*

. . . pe . . . Idam pi 'ssa hoti samadhismiṃ.

19. 'Ayaṃ kho so māṇava ariyo samādhikkhandho yassa so Bhgavā vaṇṇa-vādi ahosi, ettha ca[1] imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi. Atthi c' ev' ettha uttariṃ karaṇīyan' ti.

'Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanada. so vâyaṃ bho Ānanda ariyo samādhikkhandho paripuṇṇo no aparipuṇṇo, evaṃ paripuṇṇaṃ[2] 'vâhaṃ[3] bho Ānanda ariyaṃ samādhikkhandhaṃ ito bahiddhā aññesu samaṇa-brāhmaṇesu na samanupassāmi. Evaṃ paripuṇṇañ ca bho Ānanda ariyaṃ samādhikkhandhaṃ ito bahiddhā aññe samaṇa-brāhmaṇā attani samanupasseyyuṃ, te tāva-taken' eva attamanā assu: "Alam ettāvatā[4] katam ettāvatā[4] anuppatto[5] sāmaññattho, n' atthi no kiñci uttariṃ karaṇīyan ti." Atha ca pana bhavaṃ Ānando evam aha: 'Atthi c' ev' ettha uttariṃ karaṇīyan ti.'

20. 'Katamo pana so bho Ānanda ariyo paññāk-khandho[6] yassa so bhavaṃ Gotamo vaṇṇa-vādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesîti?[7]

'So evaṃ samāhite citte parisuddhe pariyodāte . . . ettha paṭibaddhaṃ.

[Sāmañña-Phala-Sutta, §§ 83, 84]

20. 'And what, Ānanda, is this so noble body of doctrine regarding intellect (Paññā) in praise of which the venerable Gotama was wont to speak; to which he used to incite the folk, in which he established them, and made them firm ?'

[The answer §§ 20-26 is §§ 83, 85, and 97 of the Sāmaññaphala Sutta, that is to say:

1. S[dt] *omit.*
2. S[c] aparipuṇṇo ; S[t] aparipuṇṇaṃ.
3. B[m] câyaṃ.
4-4. S[ct] *omit.*
5. B[m] G[r] *add* no.
6. B[m] paññak[o].
7. B[m] [o]pesi.

1. The Ñāna-dassana—the insight which sees that the body is impermanent, and that mind (Viññāṇa) is bound up with it, has no existence independent of it.

2. The power of calling up mental images.

3. The perception of the Four Truths as to sorrow and the Eightfold Path; the rooting out of one's mind of the Intoxicants (the Asāvas); and the final assurance, consequent thereon, of Emancipation gained.]

22. 'Yam pi māṇava bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte ñāṇa-dassanāti: "Ayaṃ kāyo rūpī cātummahābhūtiko matā-pettika-sambhavo odana-kummās-upacayo anicc-ucchādana-parimaddana-bhedana-viddhaṅsana-dhammo, idañ ca pana me viññānaṃ ettha sitaṃ ettha paribaddhan ti." Idam pi 'ssa hoti paññāya.

23. 'So evaṃ samāhite citte . . . ahīnindriyaṃ.

[Sāmañña-Phala-Sutta, §§ 85, 86[1]]

Idam pi 'ssa hoti paññāya.

25. 'So evaṃ samāhite citte . . . nâparaṃ itthattāyâti pajānati.

[Sāmañña-Phala-Sutta, §§ 87-98.]

25. 'This, young Brahman, is that so noble body of doctrine regarding intellect, of which that Exalted One was wont to speak in praise; to which he used to incite the folk, in which he established them, and made them firm."

'Wonderful is this, Ānanda, and mysterious—both that this so noble group of doctrine regarding intellect is well-rounded, not incomplete; and that I perceive no other, like unto it, among the other Samaṇas and Brāhmaṇas outside of this communion. And there is not, in this matter, anything further to be accomplished. Most excellent, Ānanda, are the words of thy mouth, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been

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1. B[m] evam eva kho māṇava bhikkhu || pa || yam pi māṇava bhikkhu evaṃ samāhite, *etc.*

hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who have eyes could see external forms —just even so has the truth been made known to me, in many a figure, by the venerable Ānanda. And I, even I, betake myself to that venerable Gotama as my guide, to the truth, and to the Order. May the venerable Ānanda receive me 33 an adherent, as one who, from this day forth, as long as life endures, has taken them as his guide.'

26. 'Yam pi māṇava bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte āsavānaṃ khayā ñāṇāya cittaṃ abhinīharati abhininnāmeti, so "Idaṃ dukkhan" ti yathābhu-tam pajānāti, "Ayaṃ dukkha-samudayo" ti yathābhūtaṃ pajānāti, "Ayaṃ dukkha-nirodho" ti yathā-bhūtaṃ pajānāti, "Ayaṃ dukkha-nirodha-gāmini-paṭi-padā" ti yathābhūtaṃ pajānāti; "Ime āsavā" ti yathā-bhūtaṃ pajānāti, "Ayaṃ āsava-samudayo" ti yathā-bhūtaṃ pajānāti, "Ayaṃ āsava-nirodho" ti yathābhūtaṃ pajānāti, "Ayaṃ āsava-nirodha-gāmini-paṭipadā" ti yathā-bhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmâsavā pi cittaṃ vimuccati, bhavâsavā pi cittaṃ vimuccati, avijjâsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam iti ñāṇaṃ hoti, "khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ kataṃ karaṇīyaṃ, nâparaṃ itthattāyâti" pajānāti. Idam pi 'ssa hoti paññāya.

27. 'Ayaṃ kho so māṇava ariyo paññākkhandho yassa so Bhagavā vaṇṇa-vādī ahosi, ettha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi. N' atthi c' ev' ettha uttariṃ karaṇīyan ti.'

'Acchariyaṃ bho Ānanda, abbhutam bho Ānanda.[1] So câyaṃ bho Ānanda[1] ariyo paññakkhandho paripuṇṇo no aparipuṇṇo evaṃ paripuṇṇaṃ câhaṃ bho Ānanda ariyaṃ paimakkhandhaṃ ito bahiddhā aññesu samaṇa-brāhmaṇesu

1_1. S[cm] *omit.*

na samanupassāmi. N' atthi c' ev' ettha[1] Uttariṃ kara-ṇīyan ti.[2] Abhikkantaṃ bho Ānanda, abhikkantaṃ bho Ānanda. Seyyathā pi bho Ānanda nikkujjitaṃ vā ukkuj-jeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā tela-pajjotaṃ dhāreyya: cakkhu-manto rūpāni dakkhintîti—evam eva bhotā Ānandena aneka-pariyāyena dhammo pakāsito. Esâhaṃ bho Ānanda Bhagavantaṃ[3] Gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhu-saṃghañ ca. Upāsakaṃ[4] maṃ bhavaṃ Ānando dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ[5] gatan ti.'

Subha-Suttantaṃ[6]

Here ends the Subha Suttanta.

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1. B^{m} samanupassami . . . pa . . . n' atthi no kiñci ettha.
2. *All MSS. ti.*
3. B^{m} taṃ bhavantaṃ.
4. S^{mt} upāsakam.
5. *So all MSS.*
6. B^{m} Subha-Suttaṃ niṭṭhitaṃ dasamaṃ.

INTRODUCTION
TO THE
Kevaṭṭa Sutta

The eleventh is the kevaḍḍha Sutta, which deals with the practice of wonders or miracles, and traces the means where by the manifestation of gods gradually becomes clear to a self concentrated man. Some of the heavens are reffered to in this Sutta, e.g. Cātummahāraika, Nimmānarati, Paranimmitavasavattī, and Brahmaloka.

The Buddha is represented as not taking the trouble to doubt or dispute the fact of the existence of such powers. He simply says that he loathes the practice. of them; and that a greater and better wonder than any or all of them is education in the system of self training which culminles in Arhatship. There is no evidence of a similarly reasonable view of this question of wonders having been put forward by any Indian teacher before the Buddha.

xi. Kevaṭṭa Sutta

[The Three Wonders, and the Gods.]

1. Evam me sutaṃ samayaṃ Bhagavā Nāḷan-dāyaṃ viharati Pāvārikambavane.[1] Atha kho Kevaddho[2] gahapati-putto yena Bhagavā ten' upasaṃkami, upasaṃ-kamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Eka-mantaṃ nisinno kho Kevaddho gahapati-putto Bhagavantaṃ etad avoca:

'Ayaṃ bhante Nāḷanadā iddhā c' eva phītā[3] ca bahujanā ākiṇṇa[4]-manussā Bhagavati abhippasannā. Sādhu bhante Bhagavā ekaṃ bhikkhuṃ samādisatu, yo uttari-manussa-dhammā iddhi-pāṭihāriyaṃ karissati. Evāyaṃ Nāḷandā bhiyyosomattāya Bhagavati abhippasīdissatîti.'

Evaṃ vutte Bhagavā Kevaṭṭaṃ gahapati-puttaṃ etad avoca: 'Na kho ahaṃ Kevaṭṭa bhikkhūnaṃ evaṃ dham-maṃ desemi: "Etha tumhe bhikkhave gihīnaṃ odāta-vasamānaṃ uttati[5]-manussa-dhammā iddhi-pāṭihāriyaṃ karothâti." '

1. Thus have I heard. The Exalted One was once staying at Nālandā in the Pāvārika's mango grove[6]. Now Kevaṭṭha[7], a young householder, came where the Exalted One

1. S[ct] Pavārik[o].
2. B[m] Kevaḍḍho (S[c] *occasionally* Kevaṭṭo).
3. *MSS.* pītā.
4. S[cdt] akiṇṇā (*see* M.P.S. *p.*55).
5. B[m] uttariṃ (*twice*).
6. Afterwards the site of the famous Buddhist University.
7. The MSS. differ 'as to the spelling of this name. It is improbable that a wealthy and distinguished man, of high social position, should have been called Kevatta, 'fisherman.' However, Dr. Neumann, who

was, and bowed down in salutation to him, and took a seat on

one side. And, so seated, he said to the Exalted One :

'This Nālandā of ours, Sir, is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform, by power surpassing that of ordinary men, a mystic wonder. Thus would this Nālandā of ours become even so much the more devoted to the Exalted One.'

On his speaking thus the Exalted One said to him :

'But, Kevaṭṭa, it is not thus that I am wont to give instruction to the brethren : "Come now, my brethren; perform ye a mystic wonder, by power surpassing that of ordinary men, for the lay folk clad in their garments of white !" '

2. Dutiyam pi kho kevaddho gahapati-putto Bhagavantaṃ etad avoca:

'Nâhaṃ bhante Bhagavantaṃ dhaṅsemi.[1] Apit ca evaṃ vadāmi: "Ayaṃ bhante Nāḷandā iddhā c'eva phītā ca bahujanā ākkiṇṇa-manussā[2] Bhagavati abhippasannā. Sadhu bhante Bhagavā ekaṃ bhikkhuṃ samādisatu yo uttari-manussa-dhamma iddhi-paṭihariyaṃ karissati. Evâyaṃ Nāḷandā bhiyyosomattāya Bhagavati abhipasidissatī.'

Dutiyam pi kho Bhagavā Kevaṭṭhaṃ gahapati-puttaṃ etad avoca: 'Na kho ahaṃ Kevaṭṭa bhikkhūnaṃ evaṃ dhammaṃ desemi: "Etha tumhe bhikkhave gihīnaṃ odāta-vasanānaṃ uttari-manussa-dhammā iddhi-pāṭihāri-yaṃ karothâti:" '

2. And a second time Kevaṭṭa made the same request to the Exalted One, and received a second time the same reply.

3. Tatiyam pi kho Kevaddho gahapati-putto Bhagavantaṃ etad avoca:

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has translated this Suttanta in his 'Buddhistische Anthro-pologie,' pp. 62-100, has adopted this form; and it may turn out to be the better of the two.

1. S[c] dhammaṃ desemi; S[d] desemi (*each twice*).
2. S[d] *twice adds* subhikkhā va (*as in* M.P.S. *p.* 55).

'Nâhaṃ bhante Bhagavantaṃ dhaṅsemi. Api ca evaṃ vadāmi : "Ayaṃ bhante Nāḷandā iddhā c' eva phītā ca bahujanā ākiṇṇa-manussā Bhagavati abhippasannā. Sādhu bhante Bhagavā ekaṃ bhikkhuṃ samādisatu yo uttari-manussa-dhammā iddhi-pāṭihāriyaṃ karissati. Evâyaṃ Nāḷandā bhiyyo somattāya Bhagavati abhippasīdissatîti.'

'Tīṇi kho imāni Kevaṭṭa pāṭihāriyāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni tīni ? Iddhi-pāṭihāriyaṃ ādesanā-pāṭihāriyaṃ amisāsani[1]-pāṭihāriyaṃ.

3. And a third time Kevaṭṭa, the young householder, addressed the Exalted One, and said:

'I would fain do no injury to the Exalted One. I only say that this Nālandā of ours is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform, by power surpassing that of ordinary men, a mystic wonder. Thus would this Nālandā of ours become even so much the more devoted to the Exalted One.'

'There are three sorts of wonders, Kevaṭṭa, which I, having myself understood and realised them, have made known to others. And what are the three ? The mystic wonder, the wonder of manifestation, and the wonder of education[2].

4. 'Katamañ ca Kevaṭṭa iddhi-pātihāriyaṃ? Idha Kevaddha bhikkhu aneka-vihitaṃ iddhi-vidhaṃ paccanubhoti. Eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko[3] hoti. Āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuḍḍaṃ tiro-pākāraṃ tiro-pabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhaviyā pi ummujja-nimujjaṃ karoti seyyathā pi udake, udake pi abhijjamāno gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakuṇo, ime pi candima-suriye evaṃ mahiddhike evaṃ mahânubhāve pāṇinā

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1. S^{cmt} anusāsani; S^{d} *frequently* anusāsanī ; *so* B^{m} *occasionally* (*and Morris at* A. iii. 60.4).
2. These are explained at length in the Samgārava Sutta, A. I, 168-173.
3. SS eko pi, *but see* ii. 87.

parimasati parimajjati, yāva Brahma-lokā pi kāyena va saṃvatteti. Tam enaṃ aññataro saddho pasanno passati taṃ bhikkhuṃ aneka-vihitaṃ iddhi-vidhaṃ paccanubhontaṃ eko pi hutvā bahudhā bhontaṃ, bahudhā pi hutvā eko bhontaṃ, āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuḍḍaṃ tiro-pākāraṃ tiro-pabbataṃ tiro-pabbataṃ asajjamānaṃ gacchantaṃ seyyathā pi ākāse, paṭhaviyā pi ummujja-nimujjaṃ karontaṃ sey-yathā pi udake, udake pi abhijjamānaṃ gacchantaṃ sey-yathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamantaṃ seyyathā pi pakkhī sakuṇo, ime pi candima-suriye evaṃ mahiddhike evaṃ parimajjantaṃ, yāva Brahma-lokā pi kāyena va saṃvat-tentaṃ.

4. 'And what, Kevaṭṭa, is the mystic wonder?

'In this case, Kevaṭṭa, suppose that a brother enjoys the possession, in various ways, of mystic power—from being one he becomes multiform, from being multiform he becomes one : from being visible he becomes invisible : he passes without hindrance to the further side of a wall or a battlement or a mountain, as if through air : he penetrates up and down through solid ground, as if through water : he walks on water without dividing it, as if on solid ground : he travels cross-legged through the sky, like the birds on wing: he touches and feels with the hand even the Moon and the Sun, beings of mystic power and potency though they be : he reaches, even in the body, up to the heaven of Brahmā. And some believer, of trusting heart, should behold him doing so.

5. 'Tam enaṃ so saddho pasanno aññatarassa assadhassa appasannassa āroceti[1]: "Acchariyaṃ vata bho, abbhutaṃ vata bho, samaṇassa mahiddhikatā mahânubhāvatā. Amâham bhikkhuṃ addasaṃ aneka-vihitaṃ iddhi-vidhaṃ paccanu-bhontaṃ, eko pi hutvā bahudhā phontam . . . pe . . . yāva Brama-lokā pi kāyena va saṃvattentan ti."[2] Tam enaṃ so assaddho appasaddho tam saddhaṃ pasan-naṃ evaṃ vadeyya: "Atthi kho bho Gandhārī nāma vijjā. Tāya so

1. S[d] B[m] ārocesi (*and so in* § 6).
2. *All MSS.* saṃvattentaṃ (*without* ti).

bhikkhu aneka-vihitaṃ iddhi-vidhaṃ paccanubhoti. Eko pi hutvā bahudhā hoti . . . pe . . . yāva Brahma-lokā pi kāyena va saṃvattetîti." Taṃ kim maññasi Kevaṭṭa ? Api nu so assaddho appasanno taṃ saddhaṃ pasannaṃ evaṃ vadeyyâti?

'Vadeyya bhante ti.'

'Imaṃ kho ahaṃ Kevaṭṭa iddhi-pāṭihāriye ādīnavaṃ sampassamāno iddhi-pāṭihāriyena aṭṭiyāmi[1] harāyāmi jigucchāmi.

5. 'Then that believer' should announce the fact to an unbeliever, saying : "Wonderful, Sir, and marvellous is the mystic power and potency of that recluse. For verily I saw him indulging himself, in various ways, in mystic power:—from being one becoming multiform (etc., as before, down to) reaching, even in the body, up to the heaven of Brahmā." '

'Then that unbeliever should say to him : "Well, Sir! there is a certain charm called the Gandhāra Charm. It is by the efficacy thereof that he performs all this[2]." '

'Now what think you, Kevaṭṭa ? Might not the unbeliever so say ?'

'Yes, Sir ; he might.'

'Well, Kevaṭṭa ! It is because I perceive danger in the practice of mystic wonders, that I loathe, and abhor, and am ashamed thereof.

6. 'Katamañ ca Kevaṭṭa ādesanā-pāṭihāriyaṃ? Idha Kevaṭṭa bhikkhu parasattānaṃ parapuggalānaṃ cittam pi ādisati cetasikam pi ādisati vitakkitam pi ādisati vicāri-tam pi ādisati: "Evam pi te mano ittham pi te mano iti pi te cittan ti." Tam enaṃ aññataro saddho pasanno passati taṃ bhikkhuṃ parapuggalānaṃ cittam pi ādisantaṃ cetasikam pi ādisantaṃ : "Evam pi te mano ittham pi te mano iti te cittan ti."

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1. S^{cm} addhiyāmi B^{m} addh°.
2. The Gandhāra Charm is mentioned at Gāt. IV, 498, 499, as a well-known charm for the single purpose only of making oneself invisible.

6. 'And what, Kevaṭṭa, is the wonder of manifestation ?

'Suppose, in this case, Kevaṭṭa, that a brother can make manifest the heart and the feelings, the reasonings and the thoughts, of other beings, of other individuals, saying: "So and so is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions." And some believer, of trusting heart, should see him doing so[1].]

7. 'Tam enaṃ so saddho pasanno aññatarassa assaddhassa appasannassa aroceti: 'Acchariyaṃ vata bho, abbhutaṃ vata bho, samaṇassa mahiddhikatā mahânubhāvatā. Amâhaṃ bhikkuṃ addasaṃ parasattānaṃ parapuggalāpaṃ cittam pi ādisantaṃ cetasikam pi ādisantaṃ vitakkitam pi ādisantaṃ vicāritam pi ādisantaṃ: "Evam pi te mano ittham pi te mano iti pi te cittan ti." Tam enaṃ so assaddho appasanno taṃ saddhaṃ passannaṃ pasannaṃ evaṃ so assaddho appasanno taṃ saddhaṃ pasannaṃ evaṃ vadeyya: "Atthi kho bho Maṇiko[2] nāma vijjā. Tāya so bhikkhu parasattānaṃ parapuggalānaṃ cittam pi ādi-sati cetasikam pi ādisati . . . pe . . . evam pi te mano ittham pi te mano iti pi te cittan ti." Taṃ kim maññasi Kevaṭṭa ? Api nu so assaddho appasanno taṃ saddhaṃ pasannaṃ evaṃ vadeyyâti?'

'Vadeyya bhante ti.'

'Imaṃ kho ahaṃ Kevaṭṭa ādesanā-pāṭihāriye ādīnavaṃ sampassamāno ādesanā-pāṭihāriyena aṭṭiyāmi harāyāmi jigucchāmi.

7. 'Then that believer should announce the fact to an unbeliever, saying: "Wonderful, Sir, and marvellous is the mystic power and potency of that recluse. For verily I saw him making manifest the heart and the feelings, the reasonings and the thoughts, of other beings, of other individuals, saying : "So and

1. The Samgārava Sutta (*loc. cit.*) tells us how—either by omens, or by interpreting exterior sounds, or by hearing the actual sound of the man's mental operations, or by knowing, in his own heart, the heart of the other.
2. B^m Maṇikā.

so is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions."

'Then that unbeliever should say to him : "Well, Sir! there is a charm called the Jewel Charm[1]. It is by the efficacy thereof that he performs all this."

'Now what think you, Kevaṭṭa ? Might not the unbeliever so say ?'

'Yes, Sir ; he might.'

'Well, Kevaṭṭa! It is because I perceive danger in the practice of the wonder of manifestation, that I loathe, and abhor, and am ashamed thereof.

8. 'Katamañ ca Kevaṭṭa anusātsani-pāṭihāriyaṃ ? Idha Kevaṭṭa bhikkhu evam anusāsati : "Evaṃ vtakketha mā evam vitakkayittha, evam manasikarotha mā evāṃ manasākattha, idam pajahatha idaṃ upasampajja viharathâti." Idam pi vuccati Kevaṭṭa anusāsani-pāṭi-hāriyaṃ.

8. 'And what, Kevaṭṭa, is the wonder of education ?

'Suppose, Kevaṭṭa, that a brother teaches thus : "Reason in this way; do not reason in that way. Consider thus, and not thus. Get rid of this disposition, train yourself, and remain, in that." This, Kevaṭṭa, is what is called "The wonder of education."

'And further, Kevaṭṭa, suppose that a Tathāgata is born into the world, etc.'

[T he text repeats the Sāmañña-phala Suttanta, §§ 40 to 84, and § 97, that is to say :

1. The preaching of the Buddha.

2. The awakening of a hearer, and his renunciation of the world.

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1. Identified here, by Buddhaghosa, with the Kintāmanî Viggā, which, according to Gāt. III, 504, is only for following up trails. Compare Sum. 265, 267, 271.

   It is most probable that the Gātaka is right in both cases as to the meaning of these charm-names, and that the objector is intentionally represented, like Kanha in the Ambattha Suttanta, to be 'drawing the long bow.'

3. His self-training in act, word, and speech.

4. The minor details of mere morality (summarised above at p. 58) which he observes.

5. The absence of fear, confidence of heart thence arising.

6. The way in which he learns to guard the doors of his senses.

7. The constant self-possession he thus gains.

8. The power of being content with little, of simplicity of life.

9. The emancipation of the heart from the Five Hindrances—covetousness, ill-temper, sloth of body and mind, excitement and worry, and perplexity.

10. The resulting joy and peace that he gains.

11. The training in the Four Raptures.

12. The insight arising from the knowledge of the nature of the body, and its impermanence, and of the fact that consciousness is bound up with it.

13. The realisation of the Four Truths, the destruction of the Intoxicants, and the final assurance of the emancipation of Arahatship.

The refrain throughout is: 'This, Kevaṭṭa, is what is called the wonder of education.']

9. 'Puna ca paraṃ Kevaṭṭa idha Tathāgato loke uppajjati arahaṃ sammāsambuddho . . . pe . . . yathā Sāmaññaphale[1] evaṃ vitthārebbaṃ . . .

10. [2] 'Tass' ime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo passambhati, passadha-kāyo sukhaṃ vedeti, sukhiṇo cittaṃ samādhiyati. So vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamajjahānaṃ upasampajja viharati. So imam eva kāyaṃ vivekajena pīti-sukhenaabhisandeti parisandeti paripūreti

1. B^{m} phalaṃ (D. ii. 40-74).
2. B^{m} evaṃ kho bhikkhu sīla-sampanno hoti . . . pa . . . paṭhamaṃ jhānaṃ upasampajja viharati. Idam pi vuccati Kevaḍḍha anusāsanī-pāṭihāriyaṃ. . . ñāṇadassa-nāya, *etc., see next page,* § 52.

parippharati, nâssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphuṭaṃ hoti.

10. 'Seyyathā pi Kevaṭṭa dakkho nahāpako vā nahāpakantevāsī vā kaṅsa-thāle nahāniya-cuṇṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sā 'ssa nahāniya-piṇḍi snehânugatā sneha-paretā santara-bāhirā phuṭā sinehena na ca paggharaṇī—evam eva Kevaṭṭa bhikkhu imam eva kāyaṃ vivekajona pīti-sukhona abhisan- deti parisandeti paripūreti parippharati, nāssa kiñci sabbā-vato kāyassa vivekajena pīti-sukhena apphutaṃ hoti. Idam pi vuccati Kevaṭṭa anusāsani-pāṭihāriyaṃ.

11.[1] ... 'catutthajjhānaṃ upasampajja viharati ... pe[2] ... Idam pi vuccati Kevaṭṭa anusāsani-pāṭihāriyaṃ.

12. 'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatûpakkilese-mudu-bhūte kammaniye ṭhite-ānejjappatte ñāṇa-dassanāye cittaṃ abhinīharati ... pe[3]... Idam pi vuccati Kevaṭṭa anusāsanī-pāṭihāriyaṃ.

13.[4] ... nâparaṃ itthattāyâti pajānāti.[5] Idaṃ vuccati Kevaṭṭa anusāsani-pāṭihāriyaṃ.

14. 'Imāni kho Kevaṭṭa tīṇi pāṭihāriyāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Bhūtapubbaṃ Kevaṭṭa imasmiṃ yeva bhikkhu-saṃghe aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi: "Kattha nu kho ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātûti ?" Atha kho so Kevaṭṭa bhikkhu tathā-rupaṃ samādhiṃ samāpajji yathā samāhite citte devayāniyo maggo pātur ahosi.

14. 'So these, Kevaṭṭa, are the three wonders I have understood and realised myself, and made known to others.

'[6]Once upon a time, Kevaṭṭa, there occurred to a certain

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1. D. ii. 77-81 (*omitting the* idam pi kho *clause*).
2. D. ii. 81, 82.
3. D. ii. 83.
4. D. ii. 84-98 (*omitting as above*).
5. B^m *adds* ... pa ...
6. From here to the end has been translated by the late Henry C. Warren in his 'Buddhism in Translations,' pp. 308 Toll.

brother in this very company of the brethren, a doubt on the following point: "Where now do these four great elements—earth, water, fire, and wind—pass away, leaving no trace behind?" So that brother, Kevaṭṭa, worked himself up into such a state of ecstasy that the way leading to the world of the Gods became clear to his ecstatic vision.

15. 'Atha kho so Kavaddha bhikkhu yena Cātummahārājikā devā ten' upasaṃkami, upasaṃkamitvā Cātummahārājike deve etad avoca : "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātûti ?"

'Evaṃ vutte Kevaṭṭa Cātummahārajikā devā taṃ bhikkhum etad avocuṃ : "Mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu āpo-dhātu, tejo-dhātu, vāyo-dhātu.[1] Atthi khe bhikkhu cattāro Mahārājā[2] amhehi abhikkan-tatarā ca paṇītatarā ca. Te kho evaṃ jāneyyuṃ yatth' imẹ cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātûti." '

15. 'Then that brother, Kevaṭṭa, went up to the realm of the Four Great Kings; and said to the gods thereof: "Where, my friends, do the four great elements—earth, water, fire, and wind—cease, leaving no trace behind ?"

'And when he had thus spoken the gods in the heaven of the Four Great Kings said to him: "We, brother, do not know that. But there are the Four Great Kings, more potent and more glorious than we. They will know it."

16. 'Atha kho so Kevaṭṭa bhikkhu yena cattāro Mahārājā ten' upasaṃkami, upasaṃkamitvā cattāro Mahārāje etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhatûti ?"

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1. *All MSS. here* dhātûti, *and so* BB *throughout, but* SS *omit from* § 71 *onwards.*
2. BB - rājāno *thrice*; SS-rājā *thrice* (Sum. rājā *and* BB rāje *in* § 69).

'Evaṃ vutte Kevaṭṭa cattāro Mahārājā taṃ bhik-khuṃ etad avocuṃ : "Maya pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātū āpo-phātu tejo-dhātu vāyo-dhātu. Atthi kho bhikkhu Tāvatiṇsā[1] nāma devā amhehi abhikkantatrā ca paṇītataṛā ca. Te kho evaṃ jāneyyuṃ yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī- dhātu . . . pe . . . vāyo-dhātûti."

17. 'Atha kho so Kevaṭṭa bhikkhu yena Tāvatiṅsā devā ten' upasaṃkami, upasaṃkami.vā Tāvatiṅse deve etad avoca : "Kattha nu kho āvuso ime cattāro mahābhutā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?"

'Evaṃ vutte Kevaṭṭa Tāvatiṅsā devā taṃ bhikkhuṃ etad avocuṃ: "Mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhatu. Atthi kho bhikkhu Sakko nāma devānam indo amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti."

18. 'Atha kho so Kevaṭṭa bhikkhu yena Sakko devā-nam indo ten upasaṃkami, upasaṃkamitvā Sakkaṃ devā-nam indaṃ etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pa . . . vāya-dhātûti."

'Evaṃ vutte Kevaṭṭa Sakko devanam indo taṃ bhikkhuṃ etad avoca: "Aham pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, sey-yaṭhîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Yāmā nāma devā[2] amdehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyyuṃ yatth' ime cattāro

1. *See* M. i. 289. *etc.*
2. B^{m} pa suyāmo nāma devaputto, Tussītā nāma devā, Santussito nāma deva-putto *down* to Vasavatti deva-putto, § 78.

mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī dhātu . . . pe . . . vāyo-dhādûti.".

19. 'Atha kho so Kevaṭṭa bhikkhu yena Yāmā devā ten' upasaṃkami, upasaṃkamitvā Yāme deva etad avoca : "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?"

"Evaṃ vutte Kevaṭṭa Yāmā devā taṃ bhikkhuṃ etad avocuṃ : "Mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā parisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Suyāmo nāma deva-putto amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya yatth' ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭha vīdhātu . . . pe . . . vāyo-dhātûti."

20. 'Atha kho so Kevaṭṭa bhikkhu yena Suyāmo deva-putto ten' upasaṃkami, upasaṃkamitvā Suyāmaṃ deva-puttaṃ etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?"

"Evaṃ vutte Kevaṭṭa Suyāmo deva-putto taṃ bhikkhuṃ etad avoca : "Aham pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā parisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Tusitā[1] nāma devā amhehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyyuṃ yatth' ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti."

21. 'Atha kho so Kevaṭṭa bhikkhu yena Tusitā devā ten' upasaṃkami, upasaṃkamitvā Tusite deve etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?"

"Evaṃ vutte Kevaṭṭa Tusitā devā taṃ bhikkhuṃ etad avoca : "Mayam pi kho bhikkhu na jānāma yatth' ime cattāro

1. B^{m} Tussītā.

mahābhūtā parisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Santusito[1] nāma deva-putto amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya yatth' ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti."

22. 'Atha kho so Kevaṭṭa bhikkhu yena Santusito deva-putto ten' upasaṃkami, upasaṃkamitvā Santusitaṃ deva-puttaṃ etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?"

"Evaṃ vutte Kevaṭṭa Suyāmo deva-putto taṃ bhikkhuṃ etad avoca : "Aham pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Nimmānaratī nāma devā amhehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyyuṃ yatth' ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti."

23. 'Atha[2] kho so Keva ddha bhikkhu yena Nimmānaratī devā ten' upasaṃkami, upasaṃkamitvā Nimmānaratī deve etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?"

"Evaṃ vutte Kevaṭṭa Nimmānaratī deva taṃ bhikkhuṃ etad avoca : "Mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho Sunimmito nāma deva-putto amhehi abhikkantatarā ca paṇītatarā ca. So kho etaṃ jāneyya yatth' ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti."

24. 'Atha kho so Kevaṭṭa bhikkku yena Sunimmito deva-putto ten' upasaṃkami, upasaṃkamitvā Sunimittaṃ

1. B[m] Santussito.
2. SS evaṃ (*here only*).

deva-puttaṃ etad avoca: "Kattha nu kho āvuso ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?"

"Evaṃ vutte Kevaṭṭa Sunimmito deva-putto taṃ bhikkhuṃ etad avoca : "Aham pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Paranimmita-Vasavattī nāma devā amhehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyya yatth' ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti."

25. 'Atha kho so Kevaṭṭa bhikkhu yena Paranimmita-Vasavattī devā ten' upasaṃkami, upasaṃkamitvā Paranimmita-Vasavattī deve etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . vāyo-dhātûti ?"

"Evaṃ vutte Kevaṭṭa Paranimmita-Vasavattī devā taṃ bhikkhuṃ etad avoca : "Mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Vasavattī nāma devā-putto amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya yatth' ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti."

26. 'Atha kho so Kevaṭṭa bhikkhu yena Vasavattī deva-putto ten' upasaṃkami, upasaṃkamitvā Vasavattiṃ[1] deva-puttaṃ etad avoca: "Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhāûti ?"

"Evaṃ vutte Kevaṭṭa Vasavatti deva-putto taṃ bhikkhuṃ etad avoca : "Aham pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Atthi kho bhikkhu Brahma-kāyika nāma devā amhehi abhikkantatarā ca paṇītatarā ca. Te kho etaṃ jāneyyuṃ yatth' ime cattāto

1. B^{m} Vasavatti- (*as* SS *at* xiii. 36).

mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti.”

16-26. ‘Then that brother, Kevaṭṭa, went to the Four Great Kings, [and put the same question, and was sent on, by a similar reply, to the Thirty-three, who sent him on to their king, Sakka ; who sent him on to the Yama gods, who sent him on to their king, Suyāma; who sent him on to the Tusita gods, who sent him on to their king, Santusita ; who sent him on to the Nimmāna-rati gods, who sent him on to their king, Sunimmita ; who sent him on to the Para-nimmita Vasavatti gods, who sent him on to their king, Vasa-vatti; who sent him on to the gods of the Brahma-world[1].’]

27. ‘Atha kho so Kevaṭṭa bhikkhu tathā-rūpaṃ samādhiṃ samāpajji[2] yathā samāhite citte Brahma-yāniyo maggo pātur ahosi. Atha Atha kho so Kevaṭṭa bhikkhu yena Brahma-kāyikā devā ten’ upasaṃkami, upasaṃkamitvā Brahma-kāyike deve etad avoca: “Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?”

“Evaṃ vutte Kevaṭṭa Brahma-kāyikā devā taṃ bhikkhuṃ etad avocuṃ: “Mayam pi kho bhikkhu na jānāma yatth’ ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. [3]Atthi kho bhikkhu Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vassavattī issaro kattā nimmātā[4] seṭṭho sañjitā vasī pitā bhūtā-bhavyānaṃ amhehi abhikkantataro ca paṇītataro ca. So kho etaṃ jāneyya yatth’ ime cattāto mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti.”

“Kahaṃ pan’ āvuso etarahi so Mahā-brahmā ti?”

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1. The question and answer in § 68 is repeated, in the text, in each case.
2. SS samāpajjitvā.
3. *See* D. i. 2. 5.
4. SS nimmitā.

‘ “Mayam pi kho bhikkhu na jānāma yattha vā Brahmā yena vā Brahmā yahim vā Brahmā. Api ca bhikkhu yathā nimittā dissanti āloko sañjāyati obhāso pātu bhavati Brahmā pātu bhavissāti. Brahmuṇo etaṃ pubbe nimittaṃ pātubhāvāya yad idaṃ āloko sañjāyati obhāso pātu bhavatîti.”

28. ‘Then that brother, Kevaṭṭa, became so absorbed by self-concentration that the way to the Brahma-world became clear to his mind thus pacified. And he drew near to the gods of the retinue of Brahma, and said : “Where, my friends, do the four great elements—earth, water, fire, and wind—cease, leaving no trace behind ?”

‘And when he had thus spoken the gods of the retinue of Brahma replied : “We, brother, do not know that. But there is Brahmā, the Great Brahmā, the Supreme One, the Mighty One, the All-seeing One, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be[1]! He is more potent and more glorious than we. He will know it.”

‘ “Where then is that Great Brahmā now ?”

‘ “We, brother, know not where Brahmā is, nor why Brahmā is, nor whence. But, brother, when the signs of his coming appear, when the light ariseth, and the glory shineth, then will He be manifest. For that is the portent of the manifestation of Brahmā when the light ariseth, and the glory shineth.”

29. ‘Atha kho so Kevaṭṭa Mahā-brahmā na cirass’ eva pātur ahosi. Atha kho so Kevaṭṭa bhikkhu jena so[2] Mahā-brahmā ten’ upasaṃkami, upasaṃkamitvā[3] Brah-māṇaṃ etad avoca: “Kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī dhātu . . . pe . . . vāyo-dhātûti ?”

‘Evaṃ vutte Kevaṭṭa so Mahā-brahmā taṃ bhikkhuṃ etad avoca:—

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1. So also above, p. 31.
2. B^m *omits*.
3. B^m *adds* taṃ Mahā- (*and so in* §§ 82, 83).

' "Aham asmi[1] bhikkhu Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūta-bhavyānan ti."

30. 'And it was not long, Kevaṭṭa, before that Great Brahmā became manifest. And that brother drew near to him, and said : "Where, my friend, do the four great elements—earth, water, fire, and wind—cease, leaving no trace behind ?" '

And when he had thus spoken that Great Brahma said to him : "I, brother, am the Great Brahmā, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be !"

31. 'Dytiyam pi kho Kevaṭṭa so bhikkhu taṃ Brahmāṇaṃ etad avoca : "Na kho ahan[2] taṃ āvuso evaṃ pucchāmi: 'Tvaṃ 'si[3] Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vasavattī issaro kattā nim-mātā seṭṭho sañjitā vasī pitā bhūta-bhavyānan ti ?' Evañ ca kho ahan taṃ āvuso pucchāmi : "Kattha nu kho āvuso ime cattāto mahābhūtā apparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?"

'Dutiyam pi kho Kevaṭṭa so Mahā-brahmī taṃ bhikkhuṃ etad avoca: "Aham asmi[4] bhikkhu Brahmā Mahā-brahmā abhibhū anabhibhūto aññadatthu-daso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūta-bhavyānan ti."

31. 'Then that brother answered Brahmā, and said : "I did not ask you, friend, as to whether you were indeed all that you now say. But I ask you where the four great elements—earth, water, fire, and wind— cease, leaving no trace behind ?"

32. 'Tatiyam pi kho Kevaṭṭa so bhikkhu taṃ Mahā-brahmānaṃ etad etad avoca: "Na kho ahan taṃ āvuso evaṃ pucchāmi: 'Tvaṃ 'si Brahmā Mahā-brahmā abhibhū

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1. S[d] ahāmasmiṃ; S[cmt] aham pi.
2. B[m] 'haṃ (*twice*).
3. B[m] tvam asi (*twice*).
4. S[cmt] pi; S[d] BB asmiṃ.

anabhibhūto aññadatthu-daso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūta-bhavyānan ti?" Evañ ca kho ahan taṃ āvuso pucchāmi: "Kattha nu kho āvuso ime cattārc mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātûti ?" '

'Atha kho so Kevaṭṭa Mahā-brahmā taṃ bhikkhuṃ bāhāyaṃ gahetvā[1] ekamantaṃ apanetvā taṃ bhikkhuṃ etad avoca : "Idha bhikkhu[2] Brahma-kāyikā devā evaṃ jānanti: '[3] N' atthi kiñci Brahmuno adittham, n' atthi kiñci Brahmuṇo aviditam, n' atthi kiñci Brahmuno asacchikatan ti.' Tasmā ahaṃ[4] tesaṃ sammukhāna vyākāsiṃ. Aham pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu . . . pe . . . vāyo-dhātu. Tasmāt iha bhikkhu tumh' ev' etaṃ dukkataṃ,[5] tukh' ev' etaṃ aparaddhaṃ, yaṃ tvaṃ taṃ Bhagavantaṃ atisitvā[6] bahiddhā pariyeṭṭhiṃ[7] āpajjasi imassa pañhassa veyyākaraṇāya. Gaccha tvaṃ bhikkhu tam eva Bhagavantaṃ upasaṃkamitvā imaṃ pañhaṃ puccha, yathā ca te Bhagavā vyākaroti tathā naṃ dhārey-yāsîti."

32. 'Then again, Kevaṭṭa, Brahmā gave the same reply. And that brother, yet a third time, put to Brahmā his question as before.

'Then, Kevaṭṭa, the Great Brahma took that brother by the arm and led him aside, and said :

' "These gods, the retinue of Brahma, hold me, brother, to be such that there is nothing I cannot see, nothing I have not understood, nothing I have not realised. Therefore I gave no answer in their presence. I do not know, brother, where those four great elements—earth, water, fire, and wind—cease, leaving

1. S[cmt] bāhatvā *for* bāhāyaṃ gahetvā.
2. S[dt] B[m] Ime kho maṃ bhikkhuṃ.
3. B[m] *inserts* N' atthi kiñci Brahmuṇo aññātaṃ.
4. B[m] 'haṃ.
5. B[m] dukkaṭam.
6. B[m] atidhāvitvā.
7. S[cdt] pariyaṭṭhiṃ (*see* Sum. 271, J.i.14, 32).

no trace behind. Therefore you, brother, have done wrong, have acted ill, in that, ignoring[1] the Exalted One, you have undertaken this long search, among others, for an answer to this question. Go you now, return to the Exalted One, ask him the question, and accept the answer according as he shall make reply."

33. 'Atha kho so Kevaṭṭa bhikkhu seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Brahma-loke antarahito mama purato pātur ahosi. Atha kho Kevaṭṭa bhikkhu maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Kevaṭṭa so bhikkhu maṃ etad avoca: "Kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātûti?"

33. 'Then, Kevaṭṭa, that Bhikkhu, as quickly as one could stretch forth his bended arm, or draw it in when stretched forth, vanished from the Brahma-world, and appeared before me. And he bowed in salutation to me, and took his seat on one side ; and, so seated, he said to me : "Where is it, Sir, that these four great elements—earth, water, fire, and wind— cease, leaving no trace behind ?"

34. 'Evaṃ vutte ahaṃ Kevaṭṭa taṃ bhikkhum etad avoca : "Bhūtapubbaṃ bhikkhu sāmuddikā vāṇijā tīra-dassiṃ sakuṇaṃ gahetvā nāvāya samuddaṃ ajjhogāhanti. Te atīra-dakkhiṇiyā nāvāya tīra-dassiṃ ajjhogāhanti. Te atīra-dakkhiṇiyā nāvāya tīra-dassiṃ sakuṇaṃ muñcanti. So gacchat' eva puratthimaṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati uddhaṃ, gacchati anudisaṃ. Sace so samantā tīraṃ passati, tathā gatako va hoti. Sace pana so samantā tīraṃ na passati, tam eva nāvaṃ pacchāgacchati. Evam eva kho tvaṃ bhikkhu yava[2] yato yāva Brahma-lokā pariyesamāno imassa pañhassa

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1. Atisitva. The Siamese edition has abhisimsitvā. On atisitvā see Morris in the J. P. T. S., 1886, and Fausböll at S. N. II, 366.
2. S[d] B[m] *omit;* S[t] yava.

veyyākaraṇaṃ nâjjhagā, atha maṃ[1] yeva santike paccāgato. Na kho eso bhikkhu pañho evaṃ pucchitabbo: 'Kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathîdaṃ paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātûit?' Evañ ca kho eso bhikkhu pañho pucchitabbo:

Kattha āpo ca paṭhavī[2] tejo vājo na gādhati ?
Kattha dīghañ ca rassañ ca anuṃ[3] thūlaṃ subhâsu bhaṃ?
Katha nāmañ ca rūpañ ca asesaṃ uparujjhatîti ?
Tatra veyyālaraṃaṃ bhavati:
viññnaṃ anidassanaṃ anantaṃ sabbato pahaṃ.
Ettha āpo ca paṭhavī tejo vāyo na gādhati,
Ettha dīghañ ca rassañ ca anuṃ thūlaṃ subhâsubhaṃ,
Ettha nāmañ ca rūpañ ca asesaṃ uparujjhati,
Viññāṇassa nirodhena etth' etaṃ uparujjhatîti."
Idam avoca Bhagavā. Attamano Kevaddho gahapati putto[4] bhāsitaṃ abhinandîti.

34. 'And when he had thus spoken, Kevaṭṭa, I answered him thus: "Long, long ago, brother, sea-faring traders were wont, when they were setting sail on an ocean voyage, to take with them a land-sighting bird. And when the ship got out of sight of the shore they would let the land-sighting bird free. Such a bird would fly to the East, and to the South, and to the West, and to the North, to the zenith, and to the intermediate points of the compass. And if anywhere on the horizon it caught sight of land, thither would it fly. But if no land, all round about, were visible, it would come back even to the ship. Just so, brother, do you, having sought an answer to this question, and sought it in vain, even up to the Brahmā-world, come back therefore to me. [223] Now the question, brother, should not be put as you have put it. Instead of asking where the four great elements cease, leaving no trace behind, you should have asked :

"Where do earth, water, fire, and wind,
And long and short, and fine and coarse,

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1. B[m] mamaṃ.
2. SS *add* ca (*twice*).
3. *So all MSS. twice.*
4 S[d] B[m] *add* Bhagavato.

Pure and impure, no footing find ?
Where is it that both name and form[1]
Die out, leaving no trace behind?"
'On that the answer is :

'The intellect of Arahatship, the invisible, the endless, accessible from every side[2]—

'There is it that earth, water, fire, and wind,
And long and short, and fine and coarse,
Pure and impure, no footing find.
There is it that both name and form
Die out, leaving no trace behind.
When intellection ceases they all also cease.'

Thus spake the Exalted One. And Kevaṭṭa, the young householder, pleased at heart, rejoiced at the spoken word.

Kevaṭṭa-Suttantaṃ.[3]

Here ends the Kevaṭṭa Suttanta.

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1. Nāmañ ka rûpañ *ka*; that is, the mental and the physical. Dr. Neumann puts this into nineteenth-century language by translating 'subject and object.' And however un-Buddhistic the phrase may be—for no Buddhist would use an expression apparently implying a unity in the subject—it really, if by subject be understood an ever-changing group of impermanent faculties or qualities, comes very near to the Buddhist meaning.
2. Paham. Buddhaghosa takes this in the sense of tittha; that is, ghat, flight of steps or shelving beach from which to step down into water. James d'Alwis, who usually gives the view of Batuwan Tudāwa, took it as=pabham, shining—which Buddhaghosa, who gives it as an alternative explanation, had rejected ('Buddhist Nirvāna,' p. 39). Dr. Neumann, the only European writer who has discussed the point, thinks it is put by the poet, *metri causā,* for pagaham, 'rejecting.' But an English poet, if he wanted to save a syllable, would scarcely write 'reeling' for 'rejecting.' And the Pāli poet, had he wished to give that meaning, could easily have found other means. He need have gone no further afield than adopting simply gaham. That viññāna, when qualified by such adjectives as those here used, can be meant for the viññāna of a man who has attained to Nirvāna, could be supported by other passages from the Pitakas.
3. B[m] Kevaḍḍha-Suttaṃ niṭṭhitaṃ ekādasamaṃ.

INTRODUCTION

TO THE

Lohicca Sutta

The Lohicca Sutta discusses some points on the ethics of teaching and enumerated three blaime worthy teachers and the blameless teachers. It also lays stress on the duty of spreading the truth.

This Sutta further informs us that everyone should be allowed to learn; that, if he does teach he should teach all and to all keeping nothing back, shutting no one out. But no man should take upon himself to teach others unless and he has first taught himself, has also acquired the faculty of imparting to others the truth he has learnt.

xii. Lohicca Sutta

[Some Points in the Ethics of Teaching]

1. Evam me sutaṃ Ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-sattehi yena Sālavatikā tad avasari. Tena kho pana samayena Lohicco brāhmaṇo Sālavatikaṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ raññā Pasenadi[1]-Kosalena dinnaṃ rāja-dāyaṃ brahma-deyyaṃ.

1. Thus have I heard. The Exalted One, when once passing on a tour through the Kosala districts with a great multitude of the members of the Order, with about five hundred Bhikshus, arrived at Sālavatikā (a village surrounded by a row of Sāla trees). Now at that time Lohikka[2] the Brahman was established at Sālavatikā, a spot teeming with life, with much grassland and woodland and corn, on a royal domain granted him by King Pasenadi of Kosala, as a royal gift, with power over it as if he were the king[3].

2. Tena kho pana samayena Lohiccassa brāhmaṇassa evarūpaṃ pāpakaṃ diṭṭhi-gataṃ uppannaṃ hoti: 'Idha samaṇo vā brahmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kiṃ hi paro parassa karissati ? Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya,

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1. B^m Passenadinā (*always* ss).
2. This is, I think, a local name; the name of the place from which he had come. If that be so, the better rendering throughout would be 'the Lohikka Brahman.'
3. See above, pp. 108, 144.

evaṃ-sampadam idaṃ pāpakaṃ lobha-dhammaṃ vadāmi. [1]Kiṃ ni[1] paro parassa karissatîti.'[2]

2. Now at that time Lohikka the Brahman was thinking of harbouring the following wicked view: 'Suppose that a Samana or a Brāhmana have reached up to some good state (of mind), then he should tell no one else about it. For what can one man do for another ? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust. For what can one man do for another[3]?'

3. Assosi kho Lohicco Brāhmaṇo : 'Samaṇo khalu bho Gotamo Sakya-putto Sakya-kulo pabbajja Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañcamattehi bhikkhu-satehi Sālavatikaṃ anuppatto. Taṃ kho pana Bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-saddo abbhuggato: "Iti pi so Bhagavā arahaṃ sammā sambud-dho vijjā caraṇa-sampanno sugato loka-vidū anuttaro purisadamma-sārathi satthā deva-manussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇa-brāhmaṇiṃ pajaṃ sadeva-manussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosāna-kalyānaṃ sât-thaṃ savyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathā-rūpānaṃ ara-hataṃ dassanaṃ hotîti." '

3. Now Lohikka the Brahman heard the news : 'They say that the Samana Gotama, of the sons of the Sākyas, who went

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1_1. B[m] kiñ hi.

2. SS karissati, *as in* § 8.

3. This is open to two interpretations : 'What can the teacher gain from a disciple?' or 'What can a disciple gain from a teacher?' 'Why should you trouble about others ? they cannot help you!' or 'Why should you trouble about others ? you cannot help them !' But in either case the implied ground of the argument is the proposition that a man's rise or fall, progress or defeat, in intellectual and religious matters, lies in himself. He must work out his own salvation.

out from the Sākya clan to adopt the religious life, has now arrived, with a great company of the brethren of his Order, on his tour through the Kosala districts, at Sālavatikā. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad:—that Exalted One is an Arahat, fully awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an exalted one, a Buddha. He, by himself, thoroughly knows, and sees as it were face to face, this universe—including the worlds above of the gods, the Brahmas, and the Māras ; and the world below with its Samanas and Brāhmanas, its princes and peoples—and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim both in the spirit and in the letter. The higher life doth he make known in all its fullness, and in all its purity. And good is it to pay visits to Arahats like that.'

4. Atha kho Lohicco brāhmaṇo Bhesikaṃ nahāpitaṃ[1] āmantesi : 'Ehi tvaṃ samma Bhesike,[2] yena Samaṇo Gotamo ten' upasaṃkama,[3] upasaṃkamitvā mama vacanena samaṇaṃ Gotamaṃ appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ[4] Gotamaṃ appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ pucchatîti" ; evañ ca vadehi: "Adhivāsetu kira bhavaṃ Gotamo Lohiccassa brāhmaṇassa svātanāya bhattaṃ saddhiṃ bhikkhu-saṃghenâti." '

4. Then Lohikka the Brahman said to Bhesikā the barber: 'Come now, good Bhesikā, go where the Samana Gotama is staying, and, on your arrival, ask in my name as to whether his sickness and indisposition has abated, as to his health and vigour and condition of ease ; and speak thus : "May the venerable Gotama, and with him the brethren of the Order, accept the to-morrow's meal from Lohikka the Brahman." '

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1. B^m Rosikaṃ nhāpitaṃ (*and so throughout*).
2. S^c Bhesika; B^m Rosike, *and so* §§ 7, 9.
3. SS °mi (*as at* x. 1. 2, *but see* xii. 7).
4. B^m bhavantaṃ (*see* § 6).

5. 'Evaṃ bhante' ti kho Bhesiko[1] nahāpito Lohiccassa brāhmaṇassa paṭissutvā yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho bhesiko nahāpito Bhaga vantaṃ etad avoca:

'Lohicco bhante brāhmaṇo Bhagavantaṃ appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ pucchati, evañ ca vadeti: "Adhivāsetu kira bhante Bhagavā Lohic-cassa brāhmaṇassa svātanāya bhattaṃ saddhiṃ bhikkhu-saṃghenâti." '

Adhivāsesi Bhagavā tuṇhī tuṇhī-bhāvena.

5. 'Very well, Sir,' said Bhesikā the barber, acquiescing in the word of Lohikka the Brahman, and did so even as he had been enjoined. And the Exalted One consented, by silence, to his request.

6. Atha kho Bhesiko nahāpito Bhagavato adhivāsanaṃ viditvā uṭṭhāy' āsanā Bhagavantaṃ abhivādetvā padak-khiṇaṃ katvā yena Lohicco brāhmaṇo ten' upasaṃkami, upasaṃkamitvā Lohiccaṃ brāhmaṇaṃ etad avoca :—

'Avocumha[2] bho mayaṃ bhante tava vacanena taṃ bhagavantaṃ[3] : "Lohicco bhante brāhmaṇo Bhagavantaṃ appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ pucchati, evañ ca vadeti: "Adhivāsetu kira bhante Bhagavā Lohiccassa brāhmaṇassa svātanāya bhattaṃ saddhiṃ njollji-saṃghenâti." Adhivatthañ ca pana tena bhagavatā ti.'

6. And when Bhesikā the barber perceived that the Exalted One had consented, he rose from his seat, and passing the Exalted One with his right hand towards him, went to Lohikka the Brahman, and on his arrival spake to him thus :

We addressed that Exalted One[4], Sir, in your name, even as you commanded. And the Exalted One hath consented to come.'

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1. B^{m} Rosikā, *and so onwards.*
2. B^{m} avocukhā mayaṃ.
3. *So all MSS.*
4. It is clear from this expression that Bhesikā was already a follower of the new teaching.

7. Atha kho Lohicco Brāhmaṇo tassā rattiyā accayena sake nivesano paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyā-detvā[1], Bhesikaṃ nahāpitaṃ āmantesi:

'Ehi tvaṃ samma Bhesike[2] yena samaṇo Gotamo ten' upasaṃkama,[3] upasaṃkamitvā samaṇassa Gotamassa kālaṃ ārocehi: "Kālo bho Gotama, niṭṭhitaṃ bhattan ti." '

'Evaṃ bhante' ti kho Bhesiko nahāpito Lohiccassa brahmaṇassa paṭissutvā, yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho Bhesiko nahāpito Bhagavato kālaṃ ārocesi : 'Kālo bhante, niṭṭhitaṃ bhattan ti.' Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā patta-civaraṃ ādāya saddhiṃ bhikkhu-saṃghena yena Sālavatikā ten' upasaṃkami.

7. Then Lohikka the Brahman, when the night had passed, made ready at his own dwelling-place sweet food, both hard and soft, and said to Bhesikā the barber: 'Come now, good Bhesiki, go where the Samana Gotama is staying, and on your arrival, announce the time to him, saying : "It is time, O Gotama, and the meal is ready."'

'Very well, Sir,' said Bhesikā the barber in assent to the words of Lohikka the Brahman; and did so even as he had been enjoined.

And the Exalted One, who had robed himself early in the early morning, went robed, and carrying his bowl with him, with the brethren of the Order, towards Sālavatikā.

8. Tena kho pana samayena Bhesiko hanāpito Bhagavantaṃ piṭṭhito piṭṭhito anubaddho hoti. atha kho Bhesiko nahāpito Bhagavantaṃ etad avoca :

'Lohiccassa[4] brāhmaṇassa evarūpaṃ pāpakaṃ diṭṭhi-gataṃ uppannaṃ : "Idha samaṇo vā brāhmaṇo vākusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā

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1. B[m] paṭipādāpetvā.
2. S[c]-ko.
3. S[m] -kami.
4. B[m] *adds* bhante.

na parassa āroceyya, kiṃ hi paro parassa karissati? Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya, evaṃ-sampadam idaṃ pāpakaṃ lobha-dhammaṃ vadāmi. Kiṃ hi paro parassa karissati ?" Sādhu bhante Bhagavā Lohiccaṃ brāhmaṇaṃ etasmā pāpakā ditthigatā vivecetûti.'

'App' eva nāma siyā Bhesike, app' eva nāma siyā Bhesike ti.'

8. Now, as he went, Bhesikā the barber walked, step by step, behind the Exalted One. And he said to him :

'The following wicked opinion has occurred to Lohikka the Brahman : "Suppose that a Samana or a Brāhmana have reached up to some good state (of mind), then he should tell no one else about it. For what can one man do for another ? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust." 'Twere well, Sir, if the Exalted One would disabuse his mind thereof. For what can one man do for another ?'

'That may well be, Bhesikā, that may well be.'

9. Atha kho Bhagavā yena Lohiccassa brāhmaṇassa nive sanaṃ ten' upasamkami, upasaṃkamitvā paññatte āsane nisīdi. Atha kho Lihicco brāhmaṇo Buddha-pamukhaṃ bhikkhu-saṃghaṃ paṇītena khādaniyena bhojaniyena sahat-thā santappesi sampavāresi. Atha kho Lihicco brāhmaṇo Bhagavantaṃ bhuttāviṃ onīta-patta-pāniṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho Lohiccaṃ Brāhmaṇaṃ Bhagavā etad avoca:

'Saccaṃ kira te Lohicca evarūpaṃ pāpakaṃ diṭṭhi-gataṃ uppannaṃ : "Idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya. Kiṃ hi paro parassa karissati ? Sey-yathā pi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya, evaṃ-sampadam idaṃ pāpa-kaṃ lobha-dhammaṃ vadāmi. Kiṃ hi paro parassa karissatîti"?

'Evam bho Gotama.'

9. And the Exalted One went on to the dwelling-place of Lohikka the Brahman, and sat down on the seat prepared for him. And Lohikka the Brahman satisfied the Order, with the Buddha at its head, with his own hand, with sweet food both hard and soft, until they refused any more. And when the Exalted One had finished his meal, and had cleansed the bowl and his hands, Lohikka the Brahman brought a low seat and sat down beside him. And to him, thus seated, the Exalted One spake as follows :

'Is it true, what they say, Lohikka, that the following wicked opinion has arisen in your mind : [and he set forth the opinion as above set forth] ?'

'That is so, Gotama.'

10. 'Taṃ kim maññasi Lihicca? Nanu tvaṃ Sālavatikaṃ ajjhāvasī ti ?'[1]

'Evam[2] bho Gotama.'

'Yo nu kho Lohicca evaṃ vadeyya: "Lohicco brāhmaṇo Sālavatikaṃ ajjhāvasati, yā Sālavatikāya[3] samudaya-sañjāti Lohicco va taṃ[4] brāhmaṇo ekako paribhuñjeyya, na aññesaṃ dadeyyâti," evaṃ-vādī so ye taṃ upajīvanti tesaṃ antarāya-karo vā hoti, no vā ti ?

'Antarāya-karo bho Gotama.'

'Antarāya-karo samāno Lohicca[5] hitânukampī vā tesaṃ hoti, ahitânukampī vā ? ti.

'Ahitânukampi bho Gotama.'

'Ahitânukampissa mettaṃ vā tesu cittaṃ paccupaṭṭhitaṃ hoti, sapattakaṃ vā ti ?'

'Sapattakaṃ bho Gotama.'

'Sapattake citte paccupaṭṭhite micchā-diṭṭhī vā hoti, sammā-diṭṭhī vā ti ?'

'Micchā-diṭṭhī bho Gotama.'

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1. B^m ajjhāvasatîti.
2. B^m *adds* kho.
3. SS Sālavati (° kāya *at* § 12).
4. S^c *omits* va taṃ ; S^dmt *omit* taṃ.
5. B^m *omits*.

'Micchā-diṭṭhissa kho ahaṃ Lohicca dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi, nirayaṃ vā tiracchāna-yoniṃ vā.

10. 'Now what think you, Lohikka ? Are you not established at Sālavatikā ?'

'Yes, that is so, Gotama.'

'Then suppose, Lohikka, one were to speak thus: "Lohikka the Brahman has a domain at Sālavatikā. Let him alone enjoy all the revenue and all the produce of Sālavatikā, allowing nothing to anybody else ! "Would the utterer of that speech be a danger-maker as touching the men who live in dependence upon you, or not ?'

'He would be a danger-maker, Gotama ?'

'And making that danger, would he be a person who sympathised with their welfare, or not ?'

'He would not be considering their welfare, Gotama.'

'And not considering their welfare, would his heart stand fast in love toward them, or in enmity ?'

'In enmity, Gotama.'

'But when one's heart stands fast in enmity, is that unsound doctrine, or sound ?'

'It is unsound doctrine, Gotama.'

'Now if a man hold unsound doctrine, Lohikka, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.'

11. 'Taṃ kim maññasi Lohicca ? Nanu rājā Pasenadi-Kosalo Kāsi-Kosalaṃ ajjhāvasatîti?'

'Evaṃ bho Gotama'.

'Yo nu kho Lohicca evaṃ vadeyya: "Rājā Pasenadi Kosalo Kāsi-Kosalaṃ Ajjhāvasati, yā Kāsi-Kosale samudaya-sañjāti rājā va taṃ Pasenadi-Kosalo ekako paribhuñjeyya, na aññesaṃ dadeyyâti," evaṃ-vādī so ye rājānaṃ Pasenadi-Kosalaṃ upajīvanti, tumhe c' eva aññe ca, tesaṃ antarāya kato vā hoti, no vā ti?'

'Antarāya-karo bho Gotama.'

'Antarāya-karo samāno, hitânukampī vā tesaṃ hoti, ahitânukampī vā ti?'

'Ahitânukampī bho Gotama.'

'Ahitânukampissa mettaṃ vā tesu cittaṃ paccupaṭṭhitaṃ hoti, sapattakaṃ vā ti?'

'Sapattakaṃ bho Gotama.'

'Sapattake citte paccupaṭṭhite, micchā-diṭṭhī vā hoti, sammā-diṭṭhī vā ti'?

'Micchā-diṭṭhissa kho ahaṃ Lohicca dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi, nirayaṃ vā tiracchāna-yoniṃ vā.

11. 'Now what think you, Lohikka ? Is not King Pasenadi of Kosala in possession of Kāsi and Kosala?'

'Yes, that is so, Gotama.'

'Then suppose, Lohikka, one were to speak thus: "King Pasenadi of Kosala is in possession of Kāsi and Kosala. Let him enjoy all the revenue and all the produce of Kāsi and Kosala, allowing nothing to anybody else." Would the utterer ot that speech be a danger-maker as touching the men who live in dependence on King Pasenadi of Kosala—both you yourself and others—or not ?'

'He would be a danger-maker, Gotama.'

'And making that danger, would he be a person who sympathised with their welfare, or not ?'

'He would not be considering their welfare, Gotama.'

'And not considering their welfare, would his heart stand fast in love toward them, or in enmity ?'

'In enmity, Gotama.'

'But when one's heart stands fast in enmity, is that unsound doctrine, or sound ?'

'It is unsound doctrine, Gotama.'

'Now if a man hold unsound doctrine, Lohikka, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.

12. 'Iti kira Lohicca yo evaṃ vadeyya" "Lohicca brāhmaṇo Sālavatikaṃ ajjhāvasati, yā Salavatikāya samdaya-sañjāti Lohicco va taṃ brāhmaṇo ekako paribhñjeyya, na aññesaṃ dadeyyâti," evaṃ-vādī so ye taṃ upajīvanti, tesaṃ antarāya-karo hoti, antarāya-karo samāno ahitâṇukampī hoti,

ahitânukampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte paccupaṭṭhite micchā-diṭṭhī hoti.'

12 and 14. 'So then, Lohikka, you admit that he who should say that you, being in occupation of Sālavatikā, should therefore yourself enjoy all the revenue and produce thereof, bestowing nothing on any one else ; and he who should say that King Pasenadi of Kosala, being in power over Kāsi and Kosala, should therefore himself enjoy all the revenue and produce thereof, bestowing nothing on any one else—would be making danger for those living in dependence on you ; or for those, you and others, living in dependence upon the King. And that those who thus make danger for others, must be wanting in sympathy for them. And that the man wanting in sympathy has his heart set fast in enmity. And that to have one's heart set fast in enmity is unsound doctrine :—

13. 'Evam eva kho Lohicca yo evaṃ vadeyya: "Idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kiṃ hi paro parassa karisati ? Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā, aññaṃ navaṃ bandhanaṃ kareyya, evaṃ-sampadam idaṃ pāpakaṃ lobha-dhammaṃ vadāmi. Kiṃ hi paro parassa karissatîti ?" evaṃ-vādī so ye te kula-puttā Tathāgatappaveditaṃ Dhamma-Vinayaṃ āgamma evarūpaṃ uḷraṃ[1] visesaṃ adhigacchanti—sotâpatti-phalam pi sacchikaronti, sakadāgāmi-phalam pi sacchi karonti, anāgami-phalam pi sacchikaronti, arahattam pi sacchikaronti—ye koci 'me dibbā gabbhā paripācenti dibbānaṃ bhavānaṃ abhinibbattiyā, tesaṃ antarāya-karo hoti, antarāya-karo samāno ahitânukapī hoti, ahitânu kampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte paccupaṭṭhite micchā-diṭṭhī hoti. Micchā-diṭṭhissa kho ahaṃ Lohicca dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi, nirayaṃ vā tiracchāna-yoniṃ vā.

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1. S^{d} oḷāraṃ; S^{m} ulāraṃ; S^{ct} uḷāraṃ *here ; from* § 56 *onwards;* B^{p} *always* uḷārikaṃ ; SS *cary between* ul-*and* uḷāraṃ, *and* ol-*and* oḷārikam.

14. 'Iti kira Lohicca yo evaṃ vadeyya: "Rājā Pesenadi Kosalo Kāsi-Kosalaṃ ajjhāvasati. Yā Kāsi-Kosale samudaya-sañjāti rājā va taṃ Pasenadi-Kosalo ekako paribhuñ jeyya, na aññesaṃ dadeyyâti," evaṃ-vādī so ye rājānaṃ Pasenadi-Kosalaṃ upajīvanti, tumhe c' eva aññe ca, tesaṃ antarāya-karo hoti, antarāya-karo samāno ahitânukampī hoti, ahitânukampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte paccupaṭṭhite micchā-ditthī hoti.

15. 'Evam eva kho Lihicca yo evaṃ vadeyya: "Idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kiṃ hi paro parassa karissati ? Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya, evaṃ-sampadam idaṃ pāpakaṃ lobha-dhammaṃ vadāmi, kiṃ hi paro parassa karissa-tîti ?" evaṃ-vādīso ye te kula-puttā Tathāgatappaveditaṃ Dhamma-Vinayaṃ āgamma evarūpaṃ uḷāraṃ vivesaṃ adhigacchanti— sotâpatti-phalam pi sacchikaronti, sakada-gāmi-phalam pi sacchikaronti, anāgāmi-phalam pi sacchi-karonti, arahattam pi sacchikaronti—ye keci 'me dibbā gabbhā paripācenti dibbānaṃ bhavānaṃ abhinibbattiyā, tesaṃ antarāya-karo hoti, antarāya-karo samāno ahitânu-kampī hoti, ahitânukam-pissa sapattakaṃ cittaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte paccupaṭṭhite micchā-diṭṭhī hoti. Micchā-diṭṭhissa kho ahaṃ Lohicca dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi, nirayaṃ vā tiracchāna-yoniṃ vā.

13 — 15. 'Then just so, Lohikka, he who should say: "Suppose a Samana or a Brāhmana to have reached up to some good state (of mind), then should he tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this desire to declare to others, it is a form of lust;" —just so he, who should say thus, would be putting obstacles in the way of those clansman who, having taken upon themselves the Doctrine and Discipline set forth by Him-who-has-won-the-Truth, have attained

to great distinction therein—to the fruit of conversion, for instance, or to the fruit of once returning, or to the fruit of never returning, or even to Arahatship—he would be putting obstacles in the way of those who are bringing to fruition the course of conduct that will lead to rebirth in states of bliss in heaven[1]. But putting obstacles in their way he would be out of sympathy for their welfare ; being out of sympathy for their welfare his heart would become established in enmity; and when one's heart is established in enmity, that is unsound doctrine. Now if a man hold unsound doctrine, Lohikka, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal[2].

16. 'Tayo kho 'me[3] Lohicca satthāro ye loke codanârahā, yo ca pan' evarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā. Katame tayo ? Idha Lohicca ekacco satthā yass' atthāya agārasmā anagāriyaṃ pabbajito hoti svâssa sāmaññattho ananuppatto hoti. So taṃ sāmaññatthaṃ ananupāpuṇitvā sāvakānaṃ dhammaṃ deseti : "Idaṃ vo hitāya, idaṃ vo sukhāyâti." Tassa te[4] sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca[5] satthu sāsanā vattanti. So evam assa codetabbo: "Āyasmā kho yass' atthāya agārasmā anagāriyaṃ pabbajito so te sāmaññattho nânuppatto,[6] taṃ tvaṃ sāmaññatthaṃ ananupāpuṇitvā sāvakākaṃ dhammaṃ desesi: 'Idaṃ vo hitāya, idaṃ vo sukhāyâti.' Tassa te sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca[7] satthu sāsanā vattanti. Seyyathā pi nāma

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1. Literally 'Who are nuking heavenly embryos ripe for rebirth in heavenly states.'
2. Paragraphs 12, 13 are repeated of the case put about Pasenadi, king of Kosala. In the translation both cases are included at the beginning of § 12.
3. SS *omit.*
4. B^{m} *omits (and in* §§ 17, 18).
5. B^{m} *omits twice (and so* S^{m} *here only).*
6. B^{m} ananuppatto.
7. B^{m} *omits.*

ossakkantiyā vā ussukkeyya, parammukhiṃ[1] vāiṅgeyya, evaṃ-sampadaṃ idaṃ pāpakaṃ lobha-dhammaṃ vadāmi, kiṃ hi paro parassa karissatîti"

'Ayaṃ[2] Lohicca paṭhamo satthā yo loke codanâraho, yo ca pan' evarūpaṃ satthā codanā bhūtā tacchā dhammikā anavajjā.

16. 'There are these three sorts of teachers in the world, Lohikka, who are worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. What are the three ?

'In the first place, Lohikka, there is a sort of teacher who has not himself attained to that aim of Samanaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine (Dhamma) to his hearers, saying: "This is good for you, this will make you happy." Then those hearers of his neither listen to him, nor give ear to his words, nor become stedfast in heart through their knowledge thereof; they go their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts, and adding: "You are like one who should make advances to her who keeps repulsing him, or should embrace her who turns her face away from him. Like that, do I say, is this lust of yours (to go on posing as a teacher of men, no one heeding, since they trust you not). For what, then, can one man do for another ?"

'This, Lohikka, is the first sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper.

17. 'Puna ca paraṃ Lohicca idh' ekacco satthā yass' atthāya agārasmā anagāriyaṃ pabbajito hoti svâssa sāmaññattho ananuppatto hoti. So taṃ sāmaññatthaṃ ananupāpuṇitvā sāvakānaṃ dhammaṃ deseti: "Idaṃ vo hitāya, idaṃ vo sukhāyâti." Tassa te sāvakā sussūsanti, sotaṃ

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1. SS parammukhī ; B^m paraṃ mukhiṃ.
2. B^m *adds* kho.

odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthu sāsanā vattanti. So evam assa codetabbo: "Āyasmā bho yass' atthāya agārasmā anagāriyaṃ pabba-jito so te sāmaññattho ananuppatto, taṃ tvaṃ sāmaññat-thaṃ ananupāpuṇitvā sāvakānaṃ dhammaṃ deseso : 'Idam vo hitāya, idaṃ vo sukhāyâti.' Tassa te sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃupaṭṭha penti, na ca vokkamma[1] satthu sāsanā vattanti. Seyyathā pi nāma sakaṃ khettaṃ ohāya paraṃ khottaṃ niddāyitabbaṃ[2] maññoyya, evaṃ-sampadam idaṃ pāpakaṃ lobha-dhammaṃ vadāmi, kiṃ hi paro parassa karissatîti ?"

'Ayaṃ kho Lohicca dutiyo satthā yo loke codanâraho, yo ca pan' evatūpaṃ satthāraṃ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

17. 'In the second place, Lohikka, there is a sort of teacher who has not himself attained to that aim of Samanaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine to his hearers, saying: "This is good for you ; that will make you happy." And to him his disciples listen ; they give ear to his words ; they become stedfast in heart by their understanding what is said ; and they go not their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts and adding : "You are like a man who, neglecting his own field, should take thought to weed out his neighbour's field. Like that, do I say, is this lust of yours (to go on teaching others when you have not taught yourself). For what, then, can one man do for another ?"

'This, Lohikka, is the second sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper.

18. 'Puna ca paraṃ Lohicca idh' ekacco satthā yass' atthāya agārasmā anagāriyaṃ pabbajito hoti svâssa

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1. SS okkamma.
2. *So* S[cmt] B[m]; S[d] nind[o] (*see* C. vii. 1.2. *and* J. 1.215; *it is from* dā No. 3 *in* B.R.).

sāmaññattho anuppatto hoti. So taṃ sāmaññatthaṃ anupāpuṇitvā sāvakānaṃ dhammaṃ deseti : "Idaṃ vo hitāya, idaṃ vo sukhāyâti." Tassa te sāvakā na sussū-santi, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthu sāsanā vattanti. So evam assa codetabbo: "Āasmā kho yass' atthāya agārasmā anagāri-Yaṃ pabbajito so te sāmaññattho anuppatto, taṃ tvaṃ sāmaññatthaṃ anupāpuṇitvā sāvakānaṃ dhammaṃ desesi[1]: 'Idaṃ vo hitāya, idaṃ vo sukhāyâti." Tassa te sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthu sāsanā vattanti. Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ lobha-dhammaṃ vadāmi, kiṃ hi paro parassa karissatîti ?"

'Ayaṃ kho Lohicca tatiyo satthā yo loke codanâraho, yo ca pan' evarūpaṃ satthāraṃ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

'Ime kho Lohicca tayo satthāro ye loke codanârahā, yo ca pan' evarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā ti.'

18. 'And again, Lohikka, in the third place, there is a sort of teacher who has himself attained to that aim of Samanaship for the sake of which he left his home and adopted the homeless life. Having himself attained it, he teaches the doctrine to his hearers, saying: "This is good for you, that will make you happy." But those hearers of his neither listen to him, nor give ear to his words, nor become stedfast in heart through understanding thereof; they go their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts, and adding : "You are like a man who, having broken through an old bond, should entangle himself in a new one. Like that, do I say, is this lust of yours (to go on teaching when you have not trained yourself to teach). For what, then, can one man do for another?

'This, Lohikka, is the third sort of teacher in the world worthy of blame. And whosoever should blame such a one, his

1. S[t] *adds* yā

rebuke would be justified, in accord with the facts and the truth, not improper. And these, Lohikka, are the three sorts of teachers of which I spoke.'

19. Evaṃ vutte Lohicco Brāhmaṇo Bhagavantaṃ etad avoca : ' Atthi pana bho Gotama koci satthā yo loke na codanâraho ti ?'

'Atthi kho Lohicca satthā yo loke na codanâraho ti.'

'Katamo pana so bha Gotama satthā yo loke na codanāraho ti ?'

'Idha Lohicca Tathāgato loke uppajjati arahaṃ sammāsambuddho[1] vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purrisa-damma-sārathi satthā deva-manussānaṃ Buddho Bhagavā . . . yathā Sāmañña-phale evaṃ vitthāretabbaṃ.[2]

19. And when he had thus spoken, Lohikka the Brahman spake thus to the Exalted One :

'But is there, Gotama, any sort of teacher not worthy of blame in the world ?'

'Yes, Lohikka, there is a teacher not worthy, in the world, of blame.'

'And what sort of a teacher, Gotama, is so ?'

[The answer is in the words of the exposition set out above in the Sāmañña-phala, as follows:—

1. The appearance of a Tathāgata (one who won the truth), his preaching, the conversion of a hearer, his adoption of the homeless state. (Above, pp. 78, 79.)

2. The minor details of mere morality that he practises. (Above, pp. 57, 58.)

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1. B[m] *here inserts* ‖pa‖ yathā Sāmañña-phalaṃ evaṃ vitthāretabbaṃ ‖pa‖ evaṃ kho Lohicca bhikkhu sīla-sampanno hoti ‖pa‖ paṭhamaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho Lohicca satthari sāvako evarūpaṃ uḷāraṃ visesaṃ adhigacchati ayaṃ pi kho Lohicca satthā yo loke na codanâraho. Yo ca pan' evarūpaṃ satthāraṃ codeti, sā codanā bhūtā tacchā dhammikā anavajjā ‖pa‖ dutiyaṃ jahānaṃ ‖tatiyaṃ jhānaṃ‖ catutthaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho Lohicca satthari, *etc.* (*see* § 56 *ad fin*).
2. D. ii. 40-74.

3. The Confidence of heart he gains from this practice. (Above, p. 79.)

4. The paragraph on 'Guarded is the door of his Senses.' (Above, pp. 79, 80.)

5. The paragraph on 'Mindful and Self-possessed.' (Above, pp. 80, 81.)

6. The paragraph on Simplicity of life, being content with little. (Above, p. 81.)

7. The paragraphs on Emancipation from the Five Hindrances—covetousness, ill-temper, laziness, worry, and perplexity. (Above, pp. 82-84.)

8. The paragraph on the Joy and Peace that, as a result of this emancipation, fills his whole being. (Above, p. 84.)

9. The paragraphs on the Four Raptures (Guanas). (Above, pp. 84-86.)

10. The paragraphs on the Insight arising from Knowledge (the knowledge of the First Path). (Above, pp. 86, 87.)

11. The paragraphs on the Realisation of the Four Noble Truths, the destruction of the Intoxications—lust, delusions, becomings, and ignorance—and the attainment of Arahatshi p. (Above, pp. 92, 93.)

The refrain throughout and the closing paragraph is:]

'And whosoever the teacher be, Lohikka, under whom the disciple attains to distinction so excellent as that[1], that, Lohikka, is a teacher not open to blame in the world. And whosoever should blame such a one, his rebuke would be unjustifiable, not in accord either with the facts or with the truth, without good ground.'

'Tass' ime pañca nīvaraṇe pahīne attani samanupassato pāmujjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddha-kāyo sukhaṇf vedeti, kukhino cittaṃ samādhiyati. So vivicc' eva kāmehi vivic-ca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamajjhānaṃ upasampajja viharati. So imam eva kāyaṃ

1. *Ulāram* visesam adhigakkhati. See for instance Samyutta V, 154, 5.

vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati, nâssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphuṭaṃ hoti.

'Seyyathā pi Lohicca dakkho nahāpako vā nahāpakantevāsī vā kaṅsa-thāle nahāniya-cuṇṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sā 'ssa nahāniya-piṇḍi snehânugatā sneha-paretā santara-bāhirā phuṭā sinehena na ca paggharaṇī—evam eva kho Lohicca bhikku imam eva kāyaṃ vivekajena pīti-sukhuna abhisandeti parisandeti paripūreti parippharati, nâssa kiñci sabbāvato kāyassa vivekajena pīti-sukhena apphutaṃ hoti.

'Yasmiṃ kho Lohicca satthari sāvako evarūpaṃ uḷāraṃ vivesaṃ adhigacchati, ayam pi kho Lohicca satthā yo loke na codanâraho. Yo ca pan' evarūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā.

'Puna ca paraṃ Lohicca bhikkhu vitakka-vicārānaṃ vupasamā ajjhattaṃ sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyajjhā-naṃ . . . pe[1] . . . tatiyajjhānaṃ[2]' . . . catutthajjhā- naṃ[3] upasampajja viharati.

'Yasmiṃ kho Lohicca satthari sāvako evarūpaṃ uḷāraṃ visesaṃ adhigacchati, ayam pi kho Lohicca satthā yo loke na codanâraho. Yo ca pan' evarūpaṃ satthāraṃ codeti sā codanā abhūtā atacchā adhammikā sāvajjā.

'So evaṃ samahite citte parisuddhe pariyodāte anaṅgane vigatûpakkilese mudu-bhūte kammaniye ānejjappatte ñāṇa-dassanāya cittaṃ abhinīharati bhininnāmeti.

'Yasmiṃ kho Lohicca satthari sāvako evarūpaṃ uḷāraṃ vivesaṃ adhigacchati, ayam pi kho Lohicca satthā yo loke na codanâraho. yo ca pan' evarūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā.

. . . Pe[5] . . .

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1. D. ii. 77
2. L.ii. 79.
3. D. ii. 81
4. D. ii. 83; B[m] *inserts* || pa || ñāṇa-dassanāya.
5. D. ii. 85-96; B[m] || pa || nâparaṃ, *etc.* (§ 76).

[1]'So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatûpakkilese mudu-bhūte kammaniye ṭhite ānejjappatte āsavānaṃ khayā-ñāṇāya cittaṃ abhinīharati abhininnāmeti. So "Idam dukkhan" ti yathā-bhūtaṃ pajā-nātî . . . nâparaṃ itthattāyâto pajānāti.[2]

'Yasmiṃ kho Lohicca satthari sāvako evarūpaṃ uḷāraṃ visesaṃ adhigacchati, ayaṃ kho Lohicca satthā ye loke na codanâraho. Yo ca pan' evarūpaṃ satthāraṃ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā ti.'

Evaṃ vutte Lohicco Brāhmaṇo Bhagavantaṃ etad avoca:—

'Seyyathā pi bho Gotama puriso purisaṃ naraka-papātaṃ papatantaṃ kesesu gahetvā uddharitvā thale patiṭṭhapeyya, evam evaṃ[3] bhotā Gotamena naraka-papātaṃ papatanto uddharitvā thale patiṭṭhāpito. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā tela-pajjotaṃ dhāreyya: "cakkumanto rūpāni dakkhintîti." evam evaṃ[4] bhotā Gotamena aneka-pariyāyena dhammo pakāsito. Esâhaṃ Bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi, dhammañ ca bhikkhusaṅghañ ca. Upāsakam maṃ bhavaṃ Gotamo dhāretu, ajjatagge pānupetaṃ saraṇaṃ[5] gatan ti.'

And when he had thus spoken, Lohikka the Brahman said to the Exalted One :

'Just, Gotama, as if a man had caught hold of a man, falling over the precipitous edge of purgatory, by the hair of his head, and lifted him up safe back on the firm land—just so have I, on the point of falling into purgatory, been lifted back on to the

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1. D. ii. 97.
2. D. ii. 98.
3. B[m] evâhaṃ.
4. B[m] eva.
5. *So all MSS.*

land by the venerable Gotama. Most excellent, O Gotama, are the words of thy mouth, most excellent! Just as if a man were to set up what has been thrown down, or were to reveal what has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so has the truth been made known to me, in many a figure, by the venerable Gotama. And I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine, and to the Order. May the venerable Gotama accept me as a disciple ; as one who, from this day forth as long as life endures, has taken him as his guide!'

Lohicca-Suttantaṃ.[1]

Here ends the Lohicca Suttanta.

1. *So* S[ct]; S[d] Suttaṃ; B[m] Lohicca-Suttaṃ niṭṭhitaṃ dvādasamaṃ.

INTRODUCTION
TO THE
Tevijja Sutta

The thirteenth is the Tevijja Sutta in which the Buddha criticises the position of the Brāhmaṇas who based their religious life on the system of the three vedas. This Sutta speaks of the ten representative sages who were authors of the vedic mantras, viz. Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitra, Aṅgirasa Bharadvaja, Vāseṭṭha, kassapa, Yamataggi, and Bhagu. The Buddha discusses the three vijjās of the Brāhmaṇas and explains the three vijjā of his own.

The Buddha told that the Tevijjas only refer to the state of Brahmā but there were not able to reach that state and they did not know the right method to acquire them.

In this Sutta the Tathāgata[1] is highly praised. He is the most exalted, the Excellent the charioteer of mankind, the chariotees of gods, the Buddha and the Blassed One. A bhikkhu becomes pious by giving up life slaughter and is restraimed in killing animals. The law has been well explained by Gotama in various ways. Buddhaghose adds that because Mansākaṭa was a pleasant place, the brahmins built huts there on the bank of the river and fenced them in, and used to go and stay there from time to time to repeat their mantras.

This Sutta speaks of the union of men with Brahmā, but there Brahmā appears to stand more the Brahmā, the creator god.

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1. Mrs Rhys Davids says that Tathāgata was a worthy name for one who had worked to help men as other men had done before him. It is like the word messias. She further points out, "it was not a name of my duty. The name always comes up when men are hoveuring me for something I did not merit. It is the name given me by those 'Porānas' (man of old) who were a hundred years and more after my time. They howoured the man they knew had once been leader. (Gotama the man, P.44)

xiii. Tevijja Sutta

[On Knowledge of the Vedas[1]]

1. Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhiṃ pañca-mattehi bhikkhu-satehi yena Manasākaṭaṃ nāma Kosalānaṃ brāhmaṇa-gāmo tad avasari. Tatra sudaṃ Bhagavā Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā nadiyā[2] tīre amba-vane.

1. Thus have I heard. When the Exalted One was once journeying through Kosala with a great company of the brethren, with about five hundred brethren, he came to the Brahman village in Kosala which is called Manasākata. And there at Manasākata the Exalted One stayed in the mango grove, on the bank of the river Akiravatl, to the north of Manasākata.

2. Tena kho pana samayena sambahulā bhiññātā abhiññātā brāhmaṇa-mahāsālā Manasakāṭe paṭivasanti, seyyathîdaṃ Caṅkī[3] brāhmaṇo Tārukkho brāhmaṇo Pokkharasāti brāhmaṇo Jāṇussoṇi[4] brāhmaṇo, Todeyya[5] Brāhmaṇo, aññe ca bhiññātā abhiññātā brāmaṇa-mahāsālā.

2. Now at that time many very distinguished and wealthy Brahmans were staying at Manasākata; to wit, Kaṅkī the Brah

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1. This Suttanta was translated from the MSS. in my 'Buddhist Suttas' (S. B. F., 1881). Since then the text has been published by the Pāli Text Society; and alterations and amendments in a number of details have been rendered necessary.
2. SS nadī *here, but* S[cmt] nadiyā *in* §7.
3. S[d] Caṅki.
4. S[cd] Jānussoni; S[m] Jānussoṇi; B[m] Jāṇusoni; B[p] Jaṇu yoni (*but* B[k] Jānusoṇi *at* A. iv. 184).
5. *So* SS (*and* S.N. iii. 9); B[m] Todeyyo ; B[p] Toreyya.

man, Tārukkha the Brahman, Pokkha-rasācli the Brahman, Gānussowi the Brahman, Todeyya the Brahman, and other very distinguished and wealthy Brahmans [1].

3. Atha kho vāseṭṭha-Bhāradvājānaṃ[2] jaṅghā-vihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ maggâmagge kathā udapādi.

3. Now a conversation sprung up between Vāsettha and Bhāradvāga, when they were taking exercise (after their bath) and walking up and down in thoughtful mood, as to which was the true path, and which the false[3].

4. Vāseṭṭho māṇavo evam āha: 'Ayam eva uju-maggo, ayaṃ añjasâyano niyyāniko niyyāti takkarassa Brahma sahavyatāya, svâyaṃ akkhāto brāhmaṇena Pokkharasātinā ti.'

4. The young Brahman Vāsettha spake thus : 'This is the straight path, this the direct way which makes for salvation, and

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1. Buddhaghosa says that—

   Kahkî lived at Opasāda,

   Tārukkha lived at Ikkhagala (so MSS., perhaps for Ikkhānangala), Pokkharasādi *(sic* MS.) lived at Ukkattha,

   Gānussoni lived at Savatthi, and

   Todeyya lived at Tudigama.

   Gānussoni was converted by the Bhaya-bherava Sutta. On Pokkharasādi, see above, pp. 108, 135, 147; and on Todeyya, see above, p. 267 ; and on all the names, see Magghima Nikāya, No. 98 = Sutta Nipāta III, 9.

   Buddhaghosa adds that because Manasākata was a pleasant place the Brahmans had built huts there on the bank of the river and fenced them in, and used to go and stay there from time to time to repeat their mantras.
2. B^m *adds* māṇavānaṃ (*as in* S.N. *p.* 112); B^p -dvajānaṃ jaṅgha.
3. Gaṅghāvihāram anukaṅkamantānam anuvikarantānam. Kaṅkamati is to walk up and down thinking. I have added 'after their bath,' from Buddhaghosa, who says that this must be understood to have taken place when, after learning by heart and repeating all day, they, went down in the evening to the riverside to bathe, and then walked up and down on the sand. Comp. Mil. 22; Gāt. II, 240, 272.

leads him, who acts according to it, into a state of union with Brahma. I mean that which has been announced by the Brahman Pokkha-rasādi.'

5. Bhāradvājo māṇavo evam āha: 'Ayam eva uju-maggo, ayaṃ añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svâyaṃ akkhāto Brāhmaṇena Tārukkhenâti.'

5. The young Brahman Bhāradvāga spake thus :

'This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā. I mean that which has been announced by the Brahman Tārukkha.'

6. Neva kho asa kkhi vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi Bhāradvājo māṇavo Vāseṭṭhaṃ māṇavaṃ saññāpetuṃ.

6. But neither was the young Brahman Vāsettha able to convince the young Brahman Bhāradvāga, nor was the young Brahman Bhāradvāha able to convince the young Brahman Vāsettha.

7. Atha kho Vāsṭṭho māṇavo Bhāradvājaṃ māṇavaṃ āmantesi:

'Ayaṃ kho Bhāradvāja Samaṇo Gotamo Sakya-putto Sakya-kulā pabbajito Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā nadiyā tīre amba-vane. Taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-saddo abbhuggato: "Iti pi so Bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidū anuttare purisa-damma-sārathi, satthā devāmanussānaṃ buddho bhagavā ti." Āyāma bho Bhāradvāja yena Samaṇo Gotamo ten' upasamkāmissāma, upasaṃkamitvā etam atthaṃ Samaṇaṃ Gotamaṃ pucchissāma. Yathā no samaṇo Gotamo vyāka-rissati, tathā naṃ dhāressāmâti.'

'Evaṃ bho' ti kho Bhāradvājo māṇvo Vāseṭṭhassa māṇavassa paccassosi.

7. Then the young Brahman Vāsettha said to the young Brahman Bhāradvāga :

'That Samana Gotama, Bhāradvāga, of the sons of the

Sākyas, who went out from the Sakya clan to adopt the religious life, is now staying at Manasākate, in the mango grove, on the bank of the river Akiravatī, to the north of Manasākata. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad: "That Exalted One is an Arahat, a fully enlightened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher of gods and men, an Exalted One, a Buddha." Come, then, Bhāradvāga, let us go to the place where the Samana Gotama is; and when we have come there, let us ask the Samara Gotama touching this matter. What the Samana Gotama shall declare unto us, that let us bear in mind[1] '

'Very well, my friend!' said the young Brahman Bhāradvāga, in assent, to the young Brahman Vāsettha.

8. Atha kho Vāseṭṭha-Bhāradvājā[2] māṇavā yena Bhagavā ten' upasaṃkamiṃsu. Upasaṃkamitvā Bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ[3] vītisāretvā ekamantaṃ nisidiṃ etad avoca:—

'Idha bho Gotama amhākaṃ jaṅghā-vihāraṃ anucaṅka-mantānaṃ anuvicarantānaṃ maggâmagge kathā udapādi. Ahaṃ evaṃ vadāmi : "Ayam eva uju-maggo, ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svâyaṃ akkhāto Brāhmaṇena Pokkharasātināti." Bārad-vājo māṇavo evam āha: "Ayam eva uju-maggo, ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto Brāhmaṇena Tārukkhenâti." Ettha bho Gotama atth' eva viggaho, atthi vivādo, atthi nānā vādo ti.'

8. Then the young Brahman Vāsettha and the young Brahman Bhāradvāga went on to the place where the Exalted One was.

And when they had come there, they exchanged with the Exalted One the greetings and compliments of politeness and courtesy, and sat down beside him.

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1. Comp. Divyāvadāna 196, 246; and Aṅguttara II, pp. 23, 24.
2. B^{m} Bhāradvāja- (*as* BB *in* S.N.).
3. B^{m} sāraṇiyaṃ.

And while they were thus seated the young Brahman Vāsettha said to the Exalted One :

'As we, Gotama, were taking exercise and walking up and down, there sprung up a conversation between us on which was the true path, and which the false. I said thus :

' "This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahma. I mean that which has been announced by the Brahman Pokkharasādi." '

'Bhāradvāga said thus :

' "This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā. I mean that which has been announced by the Brahman Tarukkha." '

'Regarding this matter, Gotama, there is a strife, a dispute, a difference of opinion between us.'

9. 'Iti kira Vāseṭṭha tvaṃ evaṃ vadesi: "Ayam eva uju-maggo, ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svâyaṃ akkhāto Brāhmaṇena Pokkharasātinā ti." Bhāradvājo māṇavo evam āha: "Ayam eva uju-maggo, ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svâyaṃ akkhāto Brāhmaṇena Tārukkhenâti." Atha kismiṃ pana vo Vāseṭṭha viggaho, kismiṃ vivādo, kismiṃ nānāvādo ti?'

9. 'So you say, Vāsettha, that you said thus :

' "This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā.

I mean that which has been announced by the Brahman Pokkharasadi." '

'While Bhāradvāga said thus :

' "This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahma. I mean that which has been announced by the Brahman Tārukkha." '

'Wherein, then, O Vāsettha, is there a strife, a dispute, a difference of opinion between you[1] ?'

10. 'Maggâmagge bho Gotama. Kiñcâpi pho Gotama brāhmaṇā nānā-magge paññā penti—addhariyā brāhmaṇā Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā[2] brāhmaṇā, Brāhma-cariyā[3] brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāya? Seyyathāpi bho Gotama gāmassa vā nigamassa vā avidūre bahūni ce pi nānā-maggāni bhavanti, atha kho sabbāni tāni gāma-samosaraṇāni bhavanti, evam eva kho bho Gotama kiñcâpi brāhmaṇā nānā-magge paññāpenti—Addhariyā brāhmaṇā, Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Brahmacriyā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāyâti?'

10. 'Concerning the true path and the false, Gotama. Various Brahmans, Gotama, teach various paths. The Addhariyā Brahmans, the Tittiriyā Brahmans, the Khandokā Brahmans [the Khandavā Brahmans], the Bavharigā Brahmans[4]. Are all those saving paths ? Are they all paths which will lead him, who acts according to them, into a state of union with Brahmā ?

'Just, Gotama, as near a village or a town there are many and various paths[5], yet they all meet together in the village—just

1. This is either mildly sarcastic—as much as to say,' that is six of one, and half a dozen of the other'—or is intended to lead on Vāsettha to confess still more directly the fact that the different theologians held inconsistent opinions.
2. S[t] B[m] *omit* Chandāvā Brāhmaṇā; *and so* B[m] *below.*
3. B[m] Bhavyārijjhā *twice;* B[p] Bavhadija *and* Cavhadijā.
4. The MSS. differ as to the last name, and some of them omit the last but one. The Adhvaryu, Taittirîya, Khandoga, and Bahvrika priests—those skilled in liturgy generally, and in the Yagur, Sāma, and Rig Vedas respectively—are probably meant. If we adopt the other reading for the last in the list, then those priests who relied on liturgy, sacrifice, or chant would be contrasted with those who had 'gone forth' as *religieux,* either as *Tāpasas* or as *Bhikshus.*
5. Maggāni, which is noteworthy as a curious change of gender.

in that way are all the various paths taught by various Brahmans—the Addhariyā Brahmans, the Tittiriyā Brahmans, the Khandokā Brahmans [the Khandavā Brahmans], the Bavharigā Brahmans. Are all these saving paths ? Are they all paths which will lead him, who acts according to them, into a state of union with Brahmā ?'

11. [1]**' "Niyyantîti" Vāseṭṭha vadesi ?'**

' "Niyyantîti" bho Gotama vadāmi.'

' "Niyyantîti" Vāseṭṭha vadesi[2] **?**

' "Niyyantîti" bho Gotama vadāmi.'

' "Niyyantîti" Vaseṭṭha vadesi.'

' "Niyyantîti" bho Gotama vadāmi.'

11. 'Do you say that they all lead aright, Vāsettha?' 'I say so, Gotama.'

'Do you really say that they all lead aright, Vā-*settha* ?'

'So I say, Gotama.'

12. 'Kim pana Vāseṭṭha? atthi koci tevijjanaṃ brāhmaṇānaṃ eka-brāhmaṇo pi yena Brahmā sakkhi-diṭṭho ti?

'No h' idaṃ bho Gotama.'

'Kim pana Vāseṭṭha ? atthi koci tevijjānaṃ brāhmaṇānaṃ ekâcariyo pi yena Brahmā sakkhi-diṭṭho ti ?'

'No h' idaṃ bho Gotama.'

'Kiṃ pana Vāseṭṭha ? atthi koci tevijjānaṃ brāhmaṇānaṃ ekâcariya-pācariyo pi yena Brahmāsakkhi-diṭṭho ti?'

'No h' idaṃ bho Gotama.'

'Kim pana Vāseṭṭha ? atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariya-mahāyugā[3] **yena Brahmā sakkhi-diṭṭho ti ?'**

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1. *For this section* B^{m} *has* Niyyantîti Vāeṭṭha vadesi?
   Bho Gotama vadāmi niyyantîti.
   Vāseṭṭha vadesi niyyantîti?
   Bho Gotama vadāmi niyyantîti?
   Vāseṭṭha vadesi niyyantîti?
   Bho Gotama vadāmi niyyantîti.
   and SS *only repeat twice* (*not thrice*).
2. S^{m} vadāmi.
3. B^{m} ācariyā- (*twice*).

'No h' idaṃ bho Gotama.'

12. 'But yet, Vāsettha, is there a single one of the Brahmans versed in the Three Vedas who has ever seen Brahmā face to face ?'

'No, indeed, Gotama.'

'Or is there then, Vāsettha, a single one of the teachers of the Brahmans versed in the Three Vedas who has seen Brahma face to face ?'

'No, indeed, Gotama !'

'Or is there then, Vāsettha, a single one of the teachers of the teachers of the Brahmans versed in the Three Vedas who has seen Brahmā face to face ?'

'No, indeed, Gotama !'

'Or is there then, Vāsettha, a single one of the Brahmans up to the seventh generation who has seen Brahmā face to face?'

'No, indeed, Gotama !'

13. Kim pana, Vāseṭṭha? ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattā, pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ[1] tad anugāyanti tad anubhāsanti, bhāsitam anubhāanti vācitam anuvācenti—seyyathîdiaṃ Atthako,[2] Vāmako, Vāmadevo, Vaessāmitto, Yamataggi,[3] Aṅgiraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu[4] —te pi evam āhaṃsu: "Mayam etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yahiṃ vāBrahmā ti ?" '

'No n' idaṃ bho Gotama.'

13. 'Well then, Vāsettha, those ancient Rishis of the Brahmans versed in the Three Vedas, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again or repeat; intoning or reciting exactly as has been intoned or

1. S[mt] samīhitaṃ (*twice here, and in* §§ 18, 20).
2. B[m] Athako (*and below*).
3. *In* § 18, 20 S[m] *has* °aggī and Aṅgīraso.
4. *See the note to 'Vinaya Texts,'* ii. 130 *for all these names.*

recited—to wit, Atthaka, Vāmaka, Vāmadeva, Vessā-mitta, Yamataggi, Aṅgirasa, Bhāradvāga, Vāsettha, Kassapa, and Bhagu[1]—did even they speak thus, saying : "We know it, we have seen it, where Brahmā is, whence Brahmā is, whither Brahmā is?" '

'Not so, Gotama !'

14. 'Iti kira Vāseṭṭha n' atthi koci tevijjānaṃ brāhmaṇānamc eka-brāhmaṇo pi yena Brahmā sakkhi-diṭṭho, n' atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyo pi yena Brahmā sakkhi-diṭṭho, n' atthi koci tevijjānaṃ brāhmaṇā-naṃ ekâcariya-pācariyo pi yena Brahmā sakkhi-diṭṭho, n' atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariya-mahāyugā yena Brahmā sakkhi-diṭṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsantivācitam anuvācenti—seyyathîdaṃ Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsoṭṭho Kassapo Bhagu—te pi na evam āhaṃsu: "Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yahiṃ vā Brahmā ti." Te vata[2] tevijjā brāhmaṇā evam āhaṃsu: "Yaṃ na jānāma yaṃ na passāma tassa sahavyatāya maggaṃ desema, ayam eva uju-maggo ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavya-tāyâti."

'Taṃ kim maññasi Vāseṭṭha ? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ[3] bhāsitaṃ sampajjanaṃ tîti'?

'Addhā[4] kho bho Gotama evaṃ evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatîti.'

14. 'Then you say, Vāsettha, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh gen

1. See the note on these names at ' Vinaya Texts,' II, 130.
2. S[c] *adds* va; B[m] va; ca *instead of* vata (*and so in* §§18, 19, *etc.*)
3. *See* ix. 34.
4. S[cmt] Atha.

eration, has ever seen Brahma face to face. And that even the Rishis of old, the authors and utterers of the verses, of the ancient form of words which the Brahmans of to-day so carefully intone and recite precisely as they have been handed down—even they did not pretend to know or to have seen where or whence or whither Brahmā is[1]. So that the Brahmans versed in the Three Vedas have forsooth said thus: "What we know not, what we have not seen, to a state of union with that we can show the way, and can say : 'This is the straight path, this is the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahmā !' "

'Now what think you, Vāsettha ? Does it not follow, this being so, that the talk of the Brahmans, versed though they be in the Three Vedas, turns out to be foolish talk ?'

'In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk !'

15. 'Te vata[2] Vāseṭṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ nā passanti tassa sahavyatāya maggaṃ desessanti :[3] "Ayam eva uju-maggo ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāyâti," etaṃ ṭhānaṃ vijjati. Seyyathā pi Vāseṭṭha andha-veṇi[4] paramparā saṃsattā[5] purimo pi na passati majjhimo pi na passati pacchimo pi na passati—evam eva kho Vāseṭṭha andha-veṇûpamaṃ yeva[6] tevijjānaṃ brāhmaṇānaṃ bhāsitam, purimo pi na passati majjhimo pi na passati pacchimo pi na passati. Tasaṃ idaṃ tevijjānaṃ brānaṃ brāhmaṇānaṃ bhāsitaṃ hassakaṃ veva sampajjati, nāmakaṃ yeva sampajjati, rittakaṃ yeva sampajjati tucchakaṃ yeva sampajjati.

15. 'Verily, Vāsettha., that Brahmans versed in the Three Vedas should be able to show the way to a state of union with

1. In the text §§ 12, 13 are repeated word for word.
2. B^m Sādhu Vāseṭṭha. Te va; B^p Sādhu vata Vāseṭṭha.
3. *So* SS; B^m desissanti (*as in* § 20).
4. S^d venu; B^p paveṇi.
5. S^cdt paramparāyaṃ sattā; B^m paramparasaṃsattā; B^p paramparaṃ saṃ sattā.
6. B^m venûpamaṃ maññe; B^p andha-pa veṇûpamaṃ maññe.

that which they do not know, neither have seen—such a condition of things can in no wise be !

'Just, Vāsettha, as when a string of blind men are clinging one to the other[1], neither can the foremost see, nor can the middle one see, nor can the hindmost see—just even so, methinks, Vāsettha, is the talk of the Brahmans versed in the Three Vedas but blind talk : the first sees not, the middle one sees not, nor can the latest see. The talk then of these Brahmans versed in the Three Vedas turns out to be ridiculous, mere words, a vain and empty thing!'

16. 'Taṃ kim maññasi Vāseṭṭha ? Passanti tevijjā brāhmaṇā candima-sriye, añño vā pi bahjano,[2] yato ca candima-sriyā uggacchanti yattha ca ogacchanti[3] āyācanti thomayanti pañjalikā namassamānā namassamānā anuparivattantîti' ?

'Evaṃ bho Gotama. Passanti tevijjā brāhmaṇā candima-sriye, añño vā pi bahjano, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thoma-yanti pañjalikā namassamānā anuparivattantîti.'

16. 'Now what think you, Vāsettha ? Can the Brahmans versed in the Three Vedas—like other, ordinary, folk—see the Moon and the Sun as they pray to, and praise, and worship them,

1. Andhavenî paramparam samsattā. The Phayre MS. has replaced venī by pavenī, after the constant custom of the Burmese MSS. to improve away unusual or difficult expressions. Buddhaghosa explains andhaveni by andhapaveni ; and tells a tale of a wicked wight, who meeting a company of blind men; told them of a certain village wherein plenty of good food was to be had. When they besought him for hire to lead them there, he took the money, made one blind man catch hold of his stick, the next of that one, and so on, and then led them on till they came to a wilderness. There he deserted them, and they all—still holding each the other, and vainly, and with tears, seeking both their guide and the path—came to a miserable end ! Comp. M. II, 170.
2. BB Sūriye añe câpi bahujanā (*four times*).
3. B[m] oggacchanti (*four times*).

turning round with clasped hands towards the place whence they rise and where they set ?'

'Certainly, Gotama, they can[1].'

17. 'Taṃ kim maññasi Vāseṭṭha ? Yam[2] passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anupari-vattanti— pahonti[3] candima-suriyānaṃ sahavyatāya maggaṃ desetuṃ: "Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa candima-suriyānaṃ sahavya-tāyâti"?'

'No h' idaṃ bho Gotama.'

17. 'Now what think you, Vāsettha ? The Brahmans versed in the Three Vedas, who can very well—like other, ordinary, folk—see the Moon and the Sun as they pray to, and praise, and worship them, turning round with clasped hands to the place whence they rise and where they set—are those Brahmans, versed in the Three Vedas, able to point out the way to a state of union with the Moon or the Sun, saying : "This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it, to a state of union with the Moon or the Sun ?" '

'Certainly, not, Gotama !'

18. 'Iti kira Vāseṭṭha yaṃ passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato ca candima suriyā uggacchanti yattha ca ogacchanti āyācanti thoma-yanti pañjalikā namassamānā anuparivattanti—tesam pi nappahonti candima-suriyānaṃ sahavyatāya maggaṃ desetuṃ: "Ayam eva uju-maggo, ayam añjasâyano niyyā-niko niyyāti takkarassa candima-suriyānaṃ sahavyatāyâti." Kim

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1. The words of the question are repeated in the text in this and the following answers. It must be remembered, for these sections, that the Sun and Moon were gods just as much as Brahma; and that the Moon always comes first in Nikāya and other ancient texts.
2. S^{dmt} B^{m} sampassanti; S^{c} samphassanti; B^{p} sum. yam.
3. S^{d} B^{m} *add* Tevijjā brāhmanā.

pana na[1] kira tevijjehi brāhmaṇehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhidiṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamâcariya-mahāyugehi[2] Brahmā sakkhi-diṭṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānam pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ manta-padaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitam anubhāsanti vācitam anuvācenti—seyyathîdaṃ Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāseṭṭho Kassapo Bhagu—te pi na evam āhaṃsu: "Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yana vā Brahmā yahiṃ va Brahmā ti." Te vata[3] tevijjā brāhmaṇā evam āhaṃsu: "Yaṃ na jānāma, yaṃ na passāma, tassa sahavyatāya maggaṃ desema : "Ayam eva ujumaggo, ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāyâti.' " Taṃ kim maññasi Vāseṭṭha ? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīra-kataṃ bhāsitaṃ sampajjatîti ?'

'Addhā bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīkataṃ bhāsitaṃ sampajjatîti.'

'Sādhu Vāseṭṭha. Te vata Vāseṭṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa sahavyatāya maggaṃ desessanti : "Ayam eva uju-maggo, ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāyâyâti," n' etaṃ ṭhānaṃ vijjati.

18. 'So you say, Vāsettha, that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of them; pupils, nor of their predecessors even to the seventh generation has ever seen Brahma And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to

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1. S^t kiṃ hi pana; S^{cdm} kiṃ pana; B^m iti pana na.
2. B^m sattamā ācariyā mahayugehi (*and in* §§ 20, 22).
3. B^m va.

know, or to have seen where, or whence, or whither Brahmā is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen[1]. Now what think you, Vāsettha ? Does it not follow that, this being so, the talk of the Brahmans, versed though they be in the Three Vedas, turns out to be foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk !'

19. [2]'Seyyathā pi Vāseṭṭha puriso evaṃ vadeyya: "Ahaṃ[3] yā imasmiṃ janapade janapada-kalyāṇī taṃ icchāmi taṃ kāmemîti." Tam enaṃ evaṃ vadeyyuṃ: "Ambho purisa yaṃ janapada-kalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapada-kalyāṇiṃ Khattiyī vā Brāhmaṇī vā Vessī vā Siddī vā?'[4] Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyuṃ : "Ambho purisa yaṃ tvaṃ janapada-kalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapada-kalyāṇiṃ evaṃ-nāmā evaṃ-gottā ti vā, dīghā vā rassā vā kāḷī vā[5] sāmā vā maṅguracchavī vā ti, amukasmiṃ gāme vā nigame vā nagare vā ti ?"[6] Iti puṭṭ no ti vadeyya. Tam enaṃ evaṃ vadeyyuṃ: "Ambho purisa yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesîti ?" Iti puṭṭho amo ti vadeyya. Taṃ kim maññasi Vāseṭṭha? Nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatîti'?

'Addhā kho bho Gotama evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatîti.'

19. 'Very good, Vāsettha. Verily then, Vāsettha, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be !'

'Just, Vāsettha, as if a man should say, "How I long for, how I love the most beautiful woman in this land !"

1. The text repeats at length the words of §§ 12, 13, 14.
2. *See* ix. 35.
3. B[m] *adds* kho.
4. BB *add* ti (*and so after* nagare vā).
5. BB majjhimā vā kāḷī vā; S[d] kāḷi vā majjhī vā.
6. S[d] ti vā.

'And people should ask him, "Well! good friend! this most beautiful woman in the land, whom you thus love and long for, do you know whether that beautiful woman is a noble lady or a Brahman woman, or of the trader class, or a Sūdra ?"

'But when so asked, he should answer: "No."

'And when people should ask him, "Well! good friend! this most beautiful woman in all the land, whom you so love and long for, do you know what the name of that most beautiful woman is, or what is her family name, whether she be tall or short or of medium height, dark or brunette or golden in colour, or in what village or town or city she dwells ?"

'But when so asked, he should answer : "No."

'And then people should say to him, "So then, good friend, whom you know not, neither have seen, her do you love and long for ?"

'And then when so asked, he should answer: "Yes." 'Now what think you, Vāsettha ? Would it not turn out, that being so, that the talk of that man was foolish talk ?'

'In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk !'

20. 'Evam eva kho Vāseṭṭha, na kira tevijjehi brāhmaṇehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇāṃ āvariya-pācariyehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamâcariya-mahāyugehi Brahmāsakkhi diṭṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ sami-hitaṃ, tad anugāyanti tad anubhāsanti, bhāsitam anubhāsanti vācitam anuvācenti—seyyathîdaṃ Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāseṭṭho Kassapo Bhagu—te pi na evam āhaṃsu: "Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yahiṃ vā Brahmā ti." Te vata tevijjā brāhmaṇā evam āhaṃsu— "Yaṃ na jānāma, yaṃ na passāma, tassa sahavyatāya maggaṃ

desema: 'Ayam eva uju-maggo, ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāyâti.' " Taṃ kim maññasi Vāseṭṭha ? Nanu evaṃ sante tevijjā naṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatîti?'

'Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatîti.'

'Sādhu Vāseṭṭha. Te vata Vāseṭṭha tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa sahavyatāya maggaṃ desessanti: "Ayam eva uju-maggo, ayam añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāyâti," n' etaṃ ṭhānaṃ vijjati.

20. 'And just even so, Vāsettha, though you say that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmā. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whehce, or whither Brahmā is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen ! Now what think you, Vāsettha ? Does it not follow that, this being so, the talk of the Brahmans, versed though they be in the Three Vedas, is foolish talk ?'

'In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk !'

'Very good, Vāsettha. Verily then, Vāsettha, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be.'

21. 'Seyyathā pi Vāseṭṭha puriso cātummahāpathe[1] nisseṇiṃ kareyya pāsādassa ārohṇāya. Tam enaṃ evaṃ vadeyyuṃ: "Ambho purisa, yassa[2] pāsādassa ārohanāya

1. Bm catumahā°.
2. Bm *adds* tvaṃ (*as* SS *do at* ix. 37).

nissonim karosi, jānāsi tam pāsādam puratthimāya[1] disāya, dakkhināya disāya, pacchimāya disāy, uttarāya disāya, ucco vā nīco vā majjho[2] vā ti ?" Iti puttho no ti vadeyya. Tam enam evam vadeyyum: "Ambho purisa, yam tvam na jānāsi na passasi, tassa tvam[3] pāsādassa ārohanāya nissenim karosîti?" Iti puttho āmo ti vadeyya. Tam kim maññasi, Vāsettha ? Nanu evam sante tassa purisassa appātihīrakatam bhāsitam sampajjatîti ?'

'Addhā kho Gotama evam sante tassa purisassa appātihīrakatam bhāsitam sampajjatîti.'

21. 'Just, Vāsettha, as if a man should make a staircase in the place where four roads cross, to mount up into a mansion. And people should say to him, "Well, good friend, this mansion, to mount up into which you are making this staircase, do you know whether it is in the east, or in the south, or in the west, or in the north ? whether it is high or low or of medium size ?

'And when so asked, he should answer : "No."

'And people should say to him, "But then, good friend, you are making a staircase to mount up into something—taking it for a mansion—which, all the while, you know not, neither have seen!"

'And when so asked, he should answer : "Yes."

'Now what think you, Vāsettha? Would it not turn out, that being so, that the talk of that man was foolish talk ?'

'In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk !'

22. 'Evam eva kho Vāsettha, na kira tevijjehi brāhmanehi Brahmā sakkhi-dittho, na pi kira tevijjānam brāhmanānam ācariyehi Brahmā sakkhi-dittho, na pi kira tevijjānam brāhmanānam ācariya-pācariyehi Brahmā sakkhi-dittho, na pi kira tevijjānam brāhmanānam yāva sattamâcariya-mahāyugehi brāhmanehi Brahmā[4] sakkhidittho. Ye pi

1. BB *add* vā (*and so before each* disāya).
2. BB majjhimo.
3. SS tam.
4. B^m sattamā ācariyā mahayugehi Brahmā.

kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesem idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitam anubhāsanti vācitam anuvācenti—seyyathî daṃ Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāseṭṭho Kassapo Bhagu—te pi na evam āhaṃsu: "Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yahiṃ vā Brahmā ti." Te vata tevijjā brāhmaṇā brāhmaṇā evam āhaṃsu: "Yaṃ na jānāma, yaṃ na passāma, tassa sahavyatāya maggaṃ desema. Ayam eva uju-maggo, ayam añjasâ yano niyyāniko niyyāti takkarassa Brahma-sahavyatā-yâti.' " Taṃ kim maññasi Vāseṭṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatîti' ?

'Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ sampajjatîti.'

22. 'And just even so, Vāsettha, though you say that the Brahmans are not able to point out the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahma. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahma is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen ! Now what think you, Vāsettha ? Does it not follow that, this being so, the talk of the Brahmans versed in the Three Vedas is foolish talk ?'

'In sooth, Gotama, that being so, it follows that the talk of the Brahmans versed in the Three Vedas is foolish talk !'

23. 'Sādhu Vāseṭṭha. Te vata Vaseṭṭha tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa sahavyatāya maggaṃ desessanti :[1] "Ayam eva uju-maggo, ayam añjasâyano

1. *All MSS.* desissanti.

niyyāniko niyyāti takkarassa Brahma-sahavyatāyâti," n' etaṃ ṭhānam vijjati.

23. 'Very good, Vāsettha. Verily then, Vāsettha, that Brahmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be.'

24. 'Seyyathā pi Vāseṭṭha ayam Aciravatī nadī pūarī[1] udakassa samatittikā[2] kākapeyyā atha puriso āgaccheyya pāratthiko [pāra-gavesī[3]] pāra-gāmī pāran taritu-kāmo. So orima[4]-tīre ṭhito pārimaṃ tīrimaṃ tīraṃ avheyya: "Ehi pārā pāraṃ, ehi pārā pāran ti." Taṃ kim maññasi Vaseṭṭha ? Api nu tassa purisassa avhāyana-hetu[5] vā āyācana-hetu vā patthana-hetu vā bhinandana-hetu vā Aciravatiyā nadiyā pāriman tīraṃ oriman tīraṃ āgaccheyyâti ?'

'No n' idaṃ bho Gotama.'

24. 'Again, Vāsettha, if this river Akiravatî were full of water even to the brim, and overflowing[6]. And a man with business on the other side, bound for the other side, making for the other side, should come up, and want to cross over. And he, standing on this bank, should invoke the further bank, anil say, "Come hither, O further bank ! come over to this side !"

'Now what think you, Vāsettha ? Would the further bank of the river Akiravati, by reason of that man's invoking and praying and hoping and praising, come over to this side ?'

'Certainly not, Gotama !'

25. 'Evaṃ eva kho Vāseṭṭha tevijjā brāhmaṇā ye dhammā brāmaṇa-karaṇā[7] te dhamme pahāya vattamāṇā,

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1. SS purā (*and in* § 26).
2. B[m] samatitthikā (*and in* §§ 26, 29) *See* Rh. D's. *note in 'Buddhist Suttas,' p.* 178.
3. S[cmt] *omit and* B[m] *inserts after* pāra-gāmi (*and so also in* § 26).
4. B[m] orime (*and in* § 26).
5. S[mt] avhāna (*see* § 25 *and* D. i. 26).
6. Samatittika kākapeyyā. See on this phrase the note in my 'Buddhist Suttas' (S. B. E.), pp. 178, 179.
7. B[m] kāraṇā, *four times in this* §, *and again in* § 28, (*and so* S[m] *here corrected to* karaṇā).

ye dhammā abrāhmaṇakaraṇā te dhamme samādāya vattamānā, evam āhaṃsu: "Indam avhayāma, Somam avhayāma, Varuṇam avhayāma, Isānam avhayāma, Pajāpatim avhayāma, Brahmam avhayāma, Mahiddhim[1] avha-yāma, Yamam avhayāmâti." Te vata Vāseṭṭha tevijjā brāhmaṇā ye dhammā brāhmaṇa-karaṇā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakaraṇā te dhamme samādāya vattamānā, avhāyana[2]-hetu vā āyācana-hetu vā patthana-hetu vā abhinandana-hetu vā kāyassa bhedā param maraṇā Bramāṇaṃ sahavyûpagā bhavissantîti—n' etaṃ ṭhānaṃ vijjati.

25. 'In just the same way, Vāsettha, do the Brahmans versed in the Three Vedas—omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—say thus : "Indra we call upon, Soma we call upon, Varuna we call upon, Īsāna we call upon, Pagāpati we call upon, Brahmā we call upon, [Mahiddhi we call upon, Yama we call upon[3]!] "Verily, Vāsettha, that those Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—that they, by reason of their invoking and praying and hoping and praising, should, after death and when the body is dissolved, become united with Brahmā— verily such a condition of things can in no wise be [4]!'

26. 'Seyyathā pi Vāseṭṭha ayam Aciracatī nadī pūrā udakassa samatittikā kākapeyyā atha puriso āgaccheyya

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1. S[m] *omit* Mahiddhiṃ *and* Yamaṃ.
2. SS avhayāna.
3. The Sinhalese MSS. omit Mahiddhi and Yama, but repeat the verb, 'we call upon," three times after Brahma. It is possible that the Burmese copyist has wrongly inserted them to remove the strangeness of this repetition. The comment is silent.
4. The Buddha, as usual, here takes the 'further bank' in the meaning attached to it by the theologians he is talking to, as union with Brahmā. In his own system, of course, the 'further bank' is Arahatship. So Aṅguttara V, 232, 233, and elsewhere.

pāratthiko [pāra-gavesī] pāra-gāmī pāran taritu-kāmo. So orima-tīre daḷhāya anduyā pacchā-bāhaṃ gāḷha-bandhanaṃ baddho. Taṃ maññasi Vāseṭṭha ? Api nu so puriso[1] Aciravatiyā nadiyā orima[2]-tīrā pāriman tīraṃ gacchey-yâti ?'[3]

'No h' idaṃ bho Gotama.'

26. 'Just, Vāsettha, as if this river Akiravati were full, even to the brim, and overflowing. And a man with business on the other side, making for the other side, bound for the other side, should come up, and want to cross over. And he, on this bank, were to be bound tightly, with his arms behind his back, by a strong chain. Now what think you, Vāsettha, would that man be able to get over from this bank of the river Akiravati to the further bank ?'

'Certainly not, Gotama !'

27. 'Evam eva kho Vāseṭṭha pañc' ime kāma-guṇā ariyassa vinaye andûtipi vuccanti, bandhanan ti pi vuccanti.[4] Katame pañca ? Cakkhu-viññeyyā rūpā iṭṭhā kantā manāpā piya-rūpā kāmûpasaṃhitā rajanīyā,[5] sota-viññeyyā saddā. . . pe . . . ghāna-viññeyyā gandhā . . . jivhā-viññeyyā rasā . . . kāya-viññeyyā poṭṭhabbā iṭṭhā kantā manāpā piya-rūpā kāmûpasaṃhitā rajanīyā. Ime kho Vāseṭṭha pañca kāma-guṇā ariyassa vinaye andûti pi vuccanti, bandhanan ti pi vuccanti. Ime kho Vāseṭṭha pañca kāma-guṇe tevijjā—brāhmaṇā gathitā mucchitā ajjhāpannā anādīnava-dassāvī[6] anissaraṇa-paññā paribhuñjanti.

27. 'In the same way, Vāsettha, there are five things leading to lust, which are called, in the Discipline of the Arahats, a "chain" and a "bond." '

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1. S[cdt] *omit* puriso, *but* S[dt] *have it in* § 29.
2. B[m] orimā, (*and so in* § 29).
3. S[cdt] āgaccheyyâti.
4. S[c] andhūti vuccanti bandhanan ti; S[d] andhūti pi vuccati bandhanan ti pi vuccanti: S[m] andūti pavuccati bandhanan ti; S[t] andhūti pi vuccati bandhanan ti pi vuccati; B[p] addhu (*always*).
5. S[cd] rajanīyyā; B[m] rajaniyā (*and below*).
6. B[m] (*twice*) ajjhopannā anādinava-dassavino.

'What are the five ?'

'Forms perceptible to the eye ; desirable, agreeable, pleasant, attractive forms, that are accompanied by lust and cause delight. Sounds of the same kind perceptible to the ear. Odours of the same kind perceptible to the nose. Tastes of the same kind perceptible to the tongue. Substances of the same kind perceptible to the body by touch. These five things predisposing to passion are called, in the Discipline of the Arahats, a "chain" and a "bond." And these five things predisposing to lust, Vāsettha, do the Brahmans versed in the Three Vedas cling to, they are infatuated by them, attached to them, see not the danger of them, know not how unreliable they are, and so enjoy them[1].'

28. 'Te vata Vāseṭṭha tevijjā bhāhmaṇā ye dhammā brāhmaṇa-karaṇā te dhammā pahāya vattamānā,[2] ye dhammā abrāhmaṇakaraṇā te dhamme samādāya vattamānā, pañca kāma-guṇe gathitā mucchitā ajjhāpannā anādīnava-dassāvī anissaraṇa paññā paribhuñjantā kāma-ahubandhana-baddha[3] kayassa bheda param maraṇā Brahmāṇaṃ sahavyûpagā bhavissantîti—n' etaṃ ṭhānaṃ vijjati.[4]

28. 'And verily, Vāsettha, that Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—clinging to these five things predisposing to passion, infatuated by them, attached to them, seeing not their danger, knowing not their unreliability, and so enjoying them—that these Brahmans should after death, on the dissolution of the body, become united to Brahma—such a condition of things can in no wise be !'

29. 'Seyyathā pi Vāseṭṭha ayaṃ Aciravatī nadī pūrā udakassa samatittikā kākapeyyā atha puriso āgaccheyya pāratthiko [pāra-gavesī] pāra-gāmī pāriman taritu-kāmo.

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1. Gathitā *mukkhit* agghopannā. See A. I, 74, 274; Udāna VII, 3. 4; Sum. 59, etc.
2. SS pavattamānā.
3. Bp addhu-bandha-baddhā.
4. SS vijjatîti.

So orime tīre sasīsaṃ pārupitvā[1] nipajjeyya[2]. Taṃ kim maññasi Vāseṭṭha? Api nu so puriso Aciravatiyā nadiyā orimatīrā pārimaṃ tīraṃ gaccheyyâti'?

'No h' idaṃ bho Gotam.'

29. 'Again, Vāsettha, if this river Akiravati were full of water even to the brim, and overflowing. And a man with business on the other side, making for the other side, bound for the other side, should come up, and want to cross over. And if he covering himself up, even to his head, were to lie down, on this bank, to sleep.

'Now what think you, Vāsettha ? Would that man be able to get over from this bank of the river Akiravati to the further bank ?'

'Certainly not, Gotama !'

30. 'Ecam eva bho Vāseṭṭha pañc' ime nīvaraṇā ariyassa vinaye āvaraṇā ti pi vuccanti, nīvaraṇā ti pi vuccanti, onahā ti pi vuccanti, pariyonahā[3] ti pi vuccanti. Katame pañca? Kāmacchanda[4]-nīvaraṇaṃ vyāpāda-nīvaraṇaṃ thina-middha-nīvaraṇaṃ uddhacca-kukkucca-nīvaraṇaṃ vicikicchā-nīvaranaṃ. Ime kho Vāseṭṭha pañca nīvaraṇā ariyassa vinaye āvaraṇā ti pi vuccanti, nīvaraṇā ti pi vuccanti, onahā ti pi vuccanti, pariyonahā ti pi vuccanti. Imehi kho Vāseṭṭha pañca[5] nīvaraṇehi tevijjā brāhmaṇā āvaṭa nivutā ophutā[6] pariyonaddhā. Te vata Vāseṭṭha tevijjā brāhmaṇā ye dhammā brahmana-karaṇā te dhamme pahaya vattamānā, ye dhammā abrāhmaṇakaraṇā te dhamme samādāya, vattamānā, pañca

1. S[cdt] parūpitvā; B[p] pārumpitvā.
2. B[m] nippajjeyya.
3. B[m] onāpānā . . . pariyonāpānā (*twice*) ; B[p] onāhā . . . pariyonāhā (*twice*).
4. S[mt] kāma-chanda.
5. B[m] pañcahi (*twice, and so* Sum. p. 59).
6. B[m] *twice* āvuṭā nivuṭā ophuṭa; B[p] *twice* āvuṭā nivutā opuṭā SS *twice* āvaṭā nivutā; S[cdm] *here* osatā, *below* ophutā ; S[t] *here* osaputā, *below* osaphutā. (Mil. 161 āvaṭo nivuto ovuto. SS *at* Sum. p. 59 āvutā nivutā oputā).

nīvaraṇehi āvaṭā nivutā ophutā pariyonaddhā kāyassa bhedā param maraṇā Brahmānaṃ sahavyûpagā bhavissantîti—n' etaṃ ṭhānaṃ vijjati.

30. 'And in the same way, Vāsettha, there are these Five Hindrances, in the Discipline of the Arahats[1], which are called "veils," and are called "hindrances," and are called " obstacles," and are called "entanglements." '

'Which are the five ?'

'The hindrance of worldly lusts,

'The hindrance of illwill,

'The hindrance of torpor and sloth of heart and mind,

'The hindrance of flurry and worry,

'The hindrance of suspense.

'These are the Five Hindrances, Vāsettha, which, in the Discipline of the Arahats, are called veils, and are called hindrances, and are called obstacles, and are called entanglements[2].

'Now with these Five Hindrances, Vāsettha, the Brahmans versed in the Three Vedas are veiled, hindered, obstructed, and entangled.

'And verily, Vāsettha, that Brahmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brahman, and adopting the practice of those qualities which really make men non-Brahmans—veiled, hindered, obstructed, and entangled by these Five "Hindrances—that these Brahmans should after death, on the dissolution of the body, become united to Brahmā—such a condition of things can in no wise be!'

31. 'Taṃ kim maññasi Vāseṭṭha ? Kiñci[3] te sutaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ ? Sapariggaho vā Brahmā apariggaho vā ti ?'

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1. Ariyassa vinaye. This may possibly mean 'in the disciple recommended by *the* Arahat' (that is, by the Budilha). But the latter is expressed rather by Sugata-vinaye. Comp. Aṅguttara V, 237-239 with 234, 235.
2. These Five Hindrances are more fully dealt with above, p. 82.
3. S^d B^m kin ti.

'Apariggaho bho Gotama.'
'Savera-citto vā avera-citto vā ti ?'
'Avera-citto bho Gotama.'
'Savyāpajjha[1]-citto vā avyāpajja-citto vā ti ?'
'Avyāpajjha-citto bho Gotama.'
'Saṃkiliṭṭha-citto vā asaṃkiliṭṭha-citto vā ti ?'
'Asaṃkiliṭṭha-citto bho Gotama.'
'Vasavattī[2] vā avasavattī vā ti ?'
'Vasavattī bho Gotama.'

31. 'Now what trunk you, Vāsettha, and what have you heard from the Brahmans aged and well-stricken in years, when the learners and teachers are talking together? Is Brahmā in possession of wives and wealth, or is he not[3] ?'

'He is not, Gotama.'
'Is his mind full of anger, or free from anger?'
'Free from anger, Gotama.'
'Is his mind full of malice, or free from malice ?'
'Free from malice, Gotama.'
'Is his mind tarnished, or is it pure[4] ?'
'It is pure, Gotama.'
'Has he self-mastery, or has he not[5] ?'
'He has, Gotama.'

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1. S[c]-pajja; B[m] sabyāpajja-, abyāpajja, (*and again* §§ 23, 44, 46).
2. S[m] B[m] vasavatti (*six times*).
3. Sapariggaho vā Brahmā. aparigpaho vā ti. Buddhaghosa says on Vāsetths reply, 'Kāmakkhandassn ābhavato itthipa-riggahena apariggaho,' thus restricting the 'possession' to women. But the reference is no doubt to the first 'hindrance'; and the word in the text, though doubtless alluding to possession of women also, includes more. Compare, on the general idea of the passage, the English expression, 'no encumbrances,' and Jacobi, ' Gaina-Sûiras' (S. B.F..) I, xxiii.
4. Asuṅkilittha-kitto. That is, says Buddhaghosa, 'free from menial torpor and idleness, worry and flurry."
5. Vasavattī vā avasavattī vā. Buddhaghosa says, in explanation of the answer, 'By the absence of wavering he has his mind under control (vase vatteii).'

32. Taṃ kim maññasi Vāsṭṭha ? Sapariggahā vā tevijjā brāhmaṇā apariggahā vā ti ?'

'Sapariggahā bho Gotama.'

'Savera-cittā vā avera-cittā vā ti ?'

'Savera-cittā bho Gotama.'

'Savyāpajjha-cittā vā avyāpajjha-cittā vā ti?'

'Savyāpajjha-cittā bho Gotama.'

'Saṃkiliṭṭha-cittā vā asaṃkiliṭṭha-cittā vā ti ?'

'Saṃkiliṭṭha-cittā bho Gotama.'

'Vasavattī vā avasavattī vā ti ?'

'Avasavattī bho Gotama.'

32. 'Now what think you, Vāsettha, are the Brahmans versed in the Vedas in the possession of wives and wealth, or are they not ?'

'They are, Gotama.'

'Have they anger in their hearts, or have they not ?'

'They have, Gotama.'

'Do they bear malice, or do they not ?'

'They do, Gotama.'

'Are they pure in heart, or are they not ?'

'They are not, Gotama.'

'Have they self-mastery, or have they not ?'

'They have not, Gotama.'

33. 'Iti kira Vaseṭṭha sapariggahā tevijjā brāhmaṇā, apariggaho Brahmā. Api nu kho sapariggahānaṃ tevijjānaṃ brāhmaṇānaṃ apariggahena Brāhmunā saddhiṃ saṃsandati sametîti' ?

'No h' idaṃ bho Gotama.'

33. 'Then you say, Vāsettha, that the Brahmans are in possession of wives and wealth, and that Brahma is not. Can there, then, be agreement and likeness between the Brahmans with their wives and property, and Brahma, who has none of these things ?'

'Certainly not, Gotama !'

34. 'Sādhu Vāseṭṭha. Te vata Vāseṭṭha sapariggahā tevijjā brāhmaṇā kāyassa bhedā param maraṇā aparig-

gaghassa Brahmuno sahavyûpagā bhavissantîti—n' etaṃ ṭhānaṃ vijjatîti.

34. 'Very good, Vāsettha. But, verily, that these Brahmans versed in the Vedas who live married and wealthy, should after death, when the body is dissolved, become united with Brahmā, who has none of these things—such a condition of things can in no wise be !'

35. 'Iti kira Vāseṭṭha savera-cittā tevijjā brāhmaṇā, avera-citto Brahmā. . . pe . . . savyāpajjha-cittā tevijjā brāhmaṇā, avyāpajjaha-citto Brahmā . . . pe . . . saṃ- kiliṭṭha-cittā tevijjā brāhmaṇā, asaṃkiliṭṭha-citto Brahmā . . . pe . . . avasavattī tevijjā brāhmaṇā, vasavattī Brah-mā. Api nu kho avasavattīnaṃ tevijjānaṃ brāhmaṇānaṃ vasavattinā Brahmunā saddhiṃ saṃsandati sametîti' ?

'No h' idaṃ bho Gotama.'

35. 'Then you say, too, Vāsettha, that the Brahmans bear anger and malice in their hearts, and are tarnished in heart and uncontrolled, whilst Brahmā is free from anger and malice, pure in heart, and has self-mastery. Now can there, then, be concord and likeness between the Brahmans and Brahmā ?'

'Certainly not, Gotama !'

36. 'Sādhu Vāseṭṭha. Te vata Vāseṭṭha avasavattī tevijjā brāhmaṇā kāyassa bhedā param maraṇā vasavattissa[1] Brahmuno sahavyûpagā bhavissantîti—n' etaṃ ṭhānaṃ vijjati. Idha kho pana[2] Vāseṭṭha tevijjā brāhmaṇā āsīditvā[3] saṃsīdanti saṃsīditvā[4] visādaṃ va pāpuṇanti[5] sukkha-taraṃ[6] maññe pataranti. Tasmā idaṃ tevijjānaṃ brāhma-ṇānaṃ tevijjā-īriṇan ti pi vuccati, tevijjā-vipinan ti pi vuccati, tevijjā-

1. SS Vasavatti-(*as* B[m] *at* xi. 79).
2. B[m] *adds* te.
3. BB ādisitvā.
4. SS sasīdanti sasīditvā.
5. B[m] visāraṃ pāpuṇanti; B[p] visattaṃ vā pāpuṇanti.
6. BB sukkha-taraṇaṃ.

īriṇan ti pi vuccati, tevijjā-vipinaṃ ti pi vuccati, tevijjā vyasanaṃ ti pi vucca tîti.'[1]

36. 'Very good, Vāsettha. That these Brahmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahma, who is free from anger and malice, pure in heart, and has self-mastery—such a condition of things can in no wise be !

'So that thus then, Vāsettha, the Brahmans, versed though they be in the Three Vedas, while they sit down (in confidence), are sinking down (in the mire)[2] ; and so sinking they are arriving only at despair, thinking the while that they are crossing over into some happier land.

'Therefore is it that the threefold wisdom of the Brahmans, wise in their Three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called perdition !'

37. Evaṃ vutte Vāseṭṭho māṇavo Bhagavatam etad avoca : 'Sutaṃ m'etaṃ[3] bho Gotama : "Samaṇo Gotamo Brahmānaṃ sahavyatāya maggaṃ jānātîti." '

'Taṃ kim maññasi Vāseṭṭha ? Āsanne ito Manasākaṭam, na yito[4] dūre Manasākaṭan ti ?'

'Evaṃ bho Gotama āsanne ito Manasākaṭaṃ, na yito dūre Manasākaṭan ti.'

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1. *All secen MSS.* tevijjā, *and* vuccanti, *three times* ; SS itinan; B^m irinan; B^p iriṇaṃ; S^c vijinan; B^m vivadan; B^p iriṇaṃ ; S^c vijinan; B^m vivadan; B^p vivanaṃ.
2. Āsīditva samsīdanti. I have no doubt the commentator is right in his explanation of these figurative expressions. Confident in their knowledge of the Vedas, and in their practice of Vedic ceremonies, they neglect higher things; and so, sinking into folly and superstition, 'they are arriving only at despair, thinking the while that they are crossing over into some happier land.'
3. B^m sutam etaṃ (*and so in* § 39). B^p = SS.
4. B^m jāta-saṃvaddho; B^p jāta-saṃvaṭeddho.

Taṃ kim maññasi Vāseṭṭha ? Idh' assa puriso Manasākaṭo jāto vaddho.[1] Tam enaṃ Manasākaṭato tāvad eva avassaṭaṃ[2] Manasākaṭassa maggaṃ uccheyyuṃ.[3] Siyā nu kho Vā kho Vāseṭṭha tassa purisassa Manasākaṭe jāta-vad-dhassa[4] Manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vittgāyitattaṃ vā ti ?'

'No h' idaṃ bho Gotama. Taṃ kissa hetu ? Asu hi bho Gotama puriso Manasākaṭe jāto vaddho,[5] tassa sabbān' eva Manasākaṭassa maggāni suviditānîti.'

37. When he had thus spoken, the young Brahman Vāsettha said to the Blessed One :

'It has been told me, Gotama, that the Samana Gotama knows the way to the state of union with Brahmā.'

'What do you think, Vāsettha, is not Manasākata near to this spot, not distant from this spot ?'

'Just so, Gotama. Manasākata is near to, is not far from here.'

'Now what think you, Vāsettha, suppose there were a man born in Manasākata, and people should ask him, who never till that time had left Manasākata, which was the way to Manasākata. Would that man, born and brought up in Manasākata, be in any doubt or difficulty ?'

'Certainly not, Gotama! And why? If the man had been born and brought up in Manasākata, every road that leads to Manasākata would be perfectly familiar to him.'

38. 'Siyā kho Vāseṭṭha tassa purisassa Manasākaṭe jāta-vaddhassa[6] Manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā, no tveva Tathāgatassa Brahma-loke vā Brahmaloka-gāminiyā vā paṭipadāya puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā. Brahmānaṃ p'

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1. B^m jāta-saṃvaddho; B^p jāta-saṃvaṭeddho.
2. SS avassaṃ.
3. S^{cm} puccheyya ; S^t puccheyyā.
4. BB jāta-saṃvaddhassa.
5. B^m jāta-saṃvaddhe; B^p jāvata-saṃvaddho.
6. BB saṃvaddhassa.

aham̩[1] Vāset̩t̩ha pajānāmi Brahma-lokañ ca Brahmaloka-gāminiñ ca pat̩ipadam̩, yathā pat̩ipanno ca Brahma-lokam̩ uppanno[2] tañ ca pajānāmîti.'

38. 'That man, Vāsettha, born and brought up at Manasākata might, if he were asked the way to Manasākata, fall into doubt and difficulty, but to the Tathāgata, when asked touching the path which leads to the world of Brahmā, there can be neither doubt nor difficulty. For Brahmā, I know, Vāsettha, and the world of Brahmā, and the path which leadeth unto it. Yea, I know it even as one who has entered the Brahma-world, and has been born within it!'

39. Evam̩ vutte Vāset̩t̩ho mān̩avo Bhagavantam̩ etad avoca: 'Sutam̩ m' etam̩ bho Gotama : "Saman̩o Gotamo Brahmānam̩ sahavyatāya maggam̩ desetîti." Sādhu no bhavam̩ Gotamo Brahmānam̩ sahavayatāya maggam̩ de-setu, ullumpatu bhavam̩ Gotamo Brahman̩im̩ pajan ti.'

'Tena hi Vāset̩t̩ha sun̩āhi, sādhukam̩ manasikarohi, bhāsissāmîti.'

'Evam bho' ti kho Vāset̩t̩ho mān̩vo Bhagavato pacassosi. Bhagavā etad avoca :

39. When he had thus spoken, Vāsettha, the young Brahman, said to the Blessed One :

'Just so has it been told me, Gotama, even that the Samana Gotama knows the way to a state of union with Brahma. It is well ! Let the venerable Gotama be pleased to show us the way to a state of union with Brahma, let the venerable Gotama save the Brahman race [3]!'

'Listen then, Vāsettha, and give ear attentively, and I will speak !'

So be it, Lord !' said the young Brahman Vāsettha, in assent, to the Blessed One.

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1. BB Brahmānañ câham̩'.
2. B[m] pat̩ipanno . . . upapanno.
3. Buddhagliosa takes this to mean, 'Save *me* of the Brahman race.'

40. 'Idha Vāseṭṭha Tathāgato loke uppajjati arahaṃ sammā-sambuddho[1] Vijjā-caraṇa-sampanno sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-manus-sānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇa-brāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ bhiññā sacchikatvā sacchikatvā pavedeti. So dhammaṃ deseti ādi-kalyāṇaṃ majjhe kalyāṇam pari-yosāne kalyāṇaṃ sâtthaṃ savyañjanaṃ, kevala-paripuṇ-ṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

40. Then the Blessed One spake, and said :

'Know, Vāsettha, that (from time to time) a Tathāgata is born into the world, an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher of gods and men, a Blessed One, a Buddha. He, by himself, thoroughly understands, and sees, as it were, face to face this universe—including the worlds above with the gods, the Marās, and the Brahmās ; and the world below with its Samanas and Brahmans, its princes and peoples ;—and he then makes his knowledge known to others. The truth doth he proclaim both in the letter and in the spirit, lovely in its origin, lovely in its progress, lovely in its consummation : the higher life doth he make known, in all its purity and in all its perfectness.

41. 'Taṃ dhammam suṇāti gahāpati vā gahapati-putto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā Tathāgate saddhaṃ paṭilabhati. So tena saddhā-paṭilābhena samannāgato iti paṭisaṃcikkhati: "Sambādho gharâvāso rajāpatho,"[2] abbhokāso pabbajjā. Na[3] sukaraṃ agāraṃ ajjhā-

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1. BB ‖ pa ‖Yathā sāmañña-phalaṃ evaṃ vitthāretab-baṃ ‖ pa ‖ evaṃ kho Vāseṭha bhikkhu sīla-sampanno hoti ‖ pa ‖ Tass' ime pañca nīvaraṇe pahīne attani samanupassto pāmujjaṃ jāyati, pamuditassa piti (*sic*) jāyati, pitimanassa kāyo passambhati, passaddha-kāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. So mettā, *etc.* (§ 76).
2. S^{ct} rāja- ; S^{d} rajo- ; S^{m} rājā-.
3. *So* S^{dm} ; BB S^{ct} *omit* (D. ii. 41 na idaṃ).

vasatā ekanta-paripunnaṃ ekanta-parisuddhaṃ saṅkha likhitaṃ brahmacariyaṃ carituṃ. Yan nūnâhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan ti." So aparena samayena appaṃ vā bhoga-kkhandhaṃ pahāya mahantaṃ vā bho-gakkhandham pahāya, appaṃ vā ñāti-parivaṭṭaṃ pahāya mahantaṃ vā ñāti-parivaṭṭaṃ pahāya, kesamassuṃ chāretvā kasāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

41. 'A householder (gahapati), or one of his children, or a man of inferior birth in any class, listens to that truth[1]. On hearing the truth he has faith in the Tathāgata, and when he has acquired that faith he thus considers with himself:

' "Full of hindrances is household life, a path defiled by passion : free as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-coloured robes, and let me go forth from a household life into the homeless state!"

'Then before long, forsaking his portion of wealth, be it great or be it small; forsaking his circle of relatives, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.

42. 'So[2] evaṃ pabbajito samāno Pātimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhati sikkhā-padesu kāyakamma-vacīkammena samannāgato kusalena pari-suddhâjīvo sīla-sampanno indriyesu gutta-dvāro sati-sam-pajaññena samannāgato santuṭṭho.

42. 'When he has thus become a recluse he passes a life self-restrained by that restraint which should be binding on a recluse. Uprightness is his delight, and he sees danger in the

1. The point is, that the acceptance of tins 'Doctrine and Discipline' is open to all; not of course that Brahmans never accept it.
2. *Omitted at* D. ii. 42.

least of those things he should avoid. He adopts and trains himself in the precepts. He encompasses himself with goodness in word and deed. He sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy!'

43-75. 'Kathañ ca Vāseṭṭha bhikkhu sīla-sampanno hoti ?

'Idha Vāseṭṭha bhikkhu pāṇâtipātaṃ pahāya pāṇâtipātā paṭivirato hoti . . . pe[1] . . . sukhino cittaṃ samādhiyati . . . pe[2] . . .

43-75. 'And how, Vase/Ma, is his conduct good ?' [The answer is set forth in the words of the tract on the Silas, translated above, pp. 3-26, but with the refrain as in the Sāmañña-phala Suttanta above, p. 79. Then follow §§ 63-75, inclusive, of the Sāmañña-phala; setting forth :—

1. The confidence of heart that results from the sense of goodness.
2. The way in which he guards the doors of his senses.
3. The way in which he is mindful and self-possessed.
4. His habit of being content with little, of adopting simplicity of life.
5. His conquest of the Five Hindrances, each with the explanatory simile.
6. The joy and peace which, as a result of this conquest, fills his whole being.]

76. 'So[3] mettā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettā-sahagatena cetasā vipulena mahaggatena appamāṇena avereṇa avyāpajjhena pharitvā viharati.

76. [4]'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third,

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1. D. ii 43-75, *all of which* SS *give in full.*
2. B[m] *omits.* SS *must mean* D. ii. 75-98.
3. SS *omit.*
4. These paragraphs occur frequently; see inter alia, Mahā-Sudassana Sutta II, 8, in my 'Buddhist Sutus' (S. B. E.). It will be seen from

and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.

77. 'Seyyathā pi Vāseṭṭha balavā saṅkha-dhamo[1] appa-kasiren' eva catuddisā viññpeyya, [2]evaṃ bhāvitāya kho Vāseṭṭha[2] mettāya ceto-vimuttiyā yaṃ[3] pamāṇa-kataṃ kammaṃ na taṃ tatrâvasissati na taṃ tatrâvatiṭṭhati. Ayam pi kho Vāseṭṭha Brahmāṇaṃ sahavyatāya maggo.

77. 'Just, Vāsettha, as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love.

'Verily this, Vasettha, is the way to a state of union with Brahma.

78. 'Puna ca paraṃ Vāseṭṭha bhikkhu karuṇā-sahaga-tena cetasā . . . pe . . . muditā-sahagatena cetasā . . . pe . . . upekhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvan-taṃ locaṃ upekhā-sahagatena cetasā vipulena mahagga-tena appamāṇena averena avyāpajjhena pharitvā viharati.

78. 'And he lets his mind pervade one quarter of the world with thoughts of pity[4], . . . sympathy[4], . . . equanimity[4], and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does

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'Buddhism,' pp. 170, 171, that these meditations play a great part in later Buddhism, and occupy very much the place that prayer takes in Christianity. A fifth, the meditation on Impurity, has been added, at what time I do not know, before the last. These four (or five) are called the Brahma Vihāras, and the practice of them leads, not to Arahatship, but to rebirth in the Brahmā-world.

1. S[cmt] B[p] dhammo.

2 2. BB evam eva kho Vāseṭṭha evaṃ bhāvitāya (*and in* § 79).

3. S[c] *omits*; S[dt] ya ; S[m] ya *erasae* (*in* § 79 S[c] *omits* ; S[dmt] yaṃ).

4. Paragraphs 76, 77 are supposed to be repeated of each.

he continue to pervade with heart of pity, . . . sympathy, . . . equanimity, far-reaching, grown great, and beyond measure.

79. 'Seyyathā pi Vāseṭṭha balavā saṅkha-dhamo appakasiren' eva catuddisā viññāpeyya, evaṃ bhāvitāya kho Vāseṭṭha upekhāya ceto-vimuttiyā yaṃ pamāṇa-kataṃ kammaṃ na taṃ tatrâvasissati na taṃ tatrâvatiṭṭhati. Ayam pi kho Vāseṭṭha Brahmānaṃ sahavyatāya maggo.

79. 'Just, Vāsettha, as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, . . . sympathy, . . . equanimity.

'Verily this, Vāsettha, is the way to a state of union with Brahmā.'

80. 'Taṃ kim maññasi Vāseṭṭha? Evaṃ-vihārī bhikkhu sapariggaho vā apariggaho vā ti ?'

'Apariggaho bho Gotama.'

'Savera-citto vā avera-citto vā ti ?'

'Avera-citto bho Gotama.'

'Savyāpajjha-citto vā avyāpajjha-citto vā ti?'

'Avyāpajjha-citto bho Gotama.'

'Saṃkiliṭṭha-citto vā asaṃkiliṭṭha-citto vā ti ?'

'Asaṃkiliṭṭha-citto bho Gotama.'

'Vasavattī vā avasavattī vā ti?'

'Vasavattī bho Gotama.'

80. 'Now what think you, Vāsettha, will the Bhikkhu who lives thus be in possession of women and of wealth, or will he not ?' 'He will not, Gotama !'

'Will he be full of anger, or free from anger ?'

'He will be free from anger, Gotama !'

'Will his mind be full of malice, or free from malice ?'

'Free from malice, Gotama !'

'Will his mind be tarnished, or pure ?'

'It will be pure, Gotama !'

'Will he have self-mastery, or will he not ?'

'Surely he will, Gotama !'

81. 'Iti kira Vāseṭṭha apariggaho bhikkhu, apariggaho Brahmā. Api nu kho apariggahassa bhikkhuno aparigga hena Brahmunā saddhiṃ saṃsandati sametîti ?'

'Evaṃ bho Gotama.'

'Sādhu Vāseṭṭha. So vata Vāseṭṭha apariggaho bhikkhu kāyassa bhedā param maraṇā apariggahassa Brahmuṇo sahavyûpago bhavissatîti—ṭhānam etaṃ vijjati.

'Iti kira Vāseṭṭha avera-citto bhikkhu, avera-citto Brahmā . . . pe . . . avyāpajjha-citto bhikkhu, avyāpajjha-citto Brahmā . . . pe . . . asaṃkiliṭṭha - citto hbikkhu, asaṃkiliṭṭga-citto Brahmā; vasavattī bhikkhu, vasavattī Brahmā. Api nu kho vasavattissa bhikkhuno vasavattinā Brahmunā saddhiṃ saṃsandati sametîti?'

'Evaṃ bho Gotama.'

'Sādhu Vāseṭṭha. So vata Vāseṭṭha vasavatī bhikkhu kāyassa bhedā para mmaraṇā vasavattissa. Brahuno sahavyûpago bhavissātîti—ṭhānam etaṃ vijjatîti.'

81. 'Then you say, Vāsettha, that the Bhikkhu is free from household and worldly cares, and that Brahma is free from household and worldly cares. Is there then agreement and likeness between the Bhikkhu and Brahmā?'

'There is Gotama !'

'Very good, Vāsettha. Then in sooth, Vasetthā, that the Bhikkhu who is free from household cares should after death, when the body is dissolved, become united with Brahmā, who is the same—such a condition of things is every way possible !

'And so you say, Vāsettha, that the Bhikkhu is free from anger, and free from malice, pure in mind, and master of himself; and that Brahmā is free from anger, and free from malice, pure in mind, and master of himself. Then in sooth, Vāsettha, that the Bhikkhu who is free from anger, free from malice, pure in mind, and master of himself should after death, when the body is dissolved, become united with Brahmā, who is the same—such a condition of things is every way possible!'

82. Evaṃ vutte Vāseṭṭha-Bhāradvājā māṇavā Bhagavantaṃ etd avocuṃ:[1]

'Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andha-kāre vā tele-pajjotaṃ dhāreyya : cakkhumanto rūpāni dakkhintîti—evam eva bhotā[2] Gotamena aneka-pariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ[3] Gotamaṃ saraṇaṃ gacchāma[4] dhammañ ca bhikkhu-saṃghañ ca. Upāsake[5] no bhavaṃ Gotamo dhāretu ajjatagge pāṇupetam[6] saraṇaṃ[7] gate'[8] ti.

Tevijja- Suttantaṃ[9]

Sīlakkhandha-Vaggo[10]

[11]B Brahma-Sāmañña-Ambaṭṭha-Soṇa-Kuṭa-Mahā [12]-Jālā[13] Sīha-Poṭṭha-Subha-Kevaddha[14]-Lohicca- Tevijja-terasā ti.

82. When he had thus spoken, the young Brahmans Vāsettha and Bhāradvāga addressed the Blessed One, and said :

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1. SS Vāseṭṭho Bhāradvājo māṇavo ; B^p etad avoca.
2. S^sdm bho.
3. S^cd bhagavantaṃ ; S^t bhavaṃ.
4. S^cm gacchāmi.
5. S^cdm upāsakaṃ.
6. B^m pāṇupete.
7. S^dt saraṇā^o.
8. S^cm gato.
9. B^m Tevijja-Suttaṃ Niṭṭhitaṃ Terasamaṃ.
10. S^dmt *omit* ; B^m *adds* Niṭṭhito.
11. B^m Brahmajālañ ca Sāmaññaṃ Ambaṭṭhaṃ Soṇadaṇ-ḍakaṃ
    Kuṭadamtañ ca Mahāli ‖ Jāliyaṃ Sīhanādakaṃ
    Phoṭṭhapādo tathā Subhamāṇavo Kevaḍḍho pi ca
    Lohicco Tevijjo ceti idha suttāni terasā ti.
    (*MS*. terasāni).
12. S^d Mahālī.
13. S^d Jā.
14. S^d Kevaṭṭha.

'Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms ;—just even so, Lord, has the truth been made known to us, in many a figure, by the Exalted One. And we, even we, betake ourselves. Lord, to the Blessed One as our guide, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!'

Tevijja–Suttantaṃ

Here ends the Tevijja Suttanta[1].

1. Literally 'The Suttanta about those who have the knowledge of the Three (Vedas).' See p. 303, where the names of these 'doctors' are given.

INDEX- I

PROPER NAMES

Neni

INDEX- II

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Phone : 91-11-23851294, 65195809
E-mail : newbbc@indiatimes.com

ISBN 81-8315-096-9



Rs. 3000 (Set)